



THE CRITICAL REVIEW.

For the Months of January and February, 1756.

ARTICLE I.

BRITISH EDUCATION: Or, The source of the disorders of Great Britain. Being an essay towards proving, that the immorality, ignorance, and false taste, which so generally prevail, are the natural and necessary consequences of the present defective system of education. With an attempt to shew, that a revival of the art of speaking, and the study of our own language, might contribute, in a great measure, to the cure of those evils. In three parts. I. Of the use of these studies to religion, and morality; as also, to the support of the British constitution. II. Their absolute necessity in order to refine, ascertain, and fix the English language. III. Their use in the cultivation of the imitative arts: shewing, that were the study of oratory made a necessary branch of the education of youth; poetry, musick, painting, and sculpture, might arrive at as high a pitch of perfection in England, as ever they did in Athens or Rome. By Thomas Sheridan, A. M. 8vo. Pr. 6s. Dodsley.

HE author of this work chuses to call his dedication of it to the right honourable the Earl of Chesterfield an ADDRESS; as 'tis in the name of the public, of the people of Great-Britain, that he bespeaks his lordship's patronage of the scheme he has prepared, the utility of which makes the subject of his essay. The scheme is a design to revive the long lost art of oratory, and to correct, ascertain, and fix the English language.

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guage. He likewise disclaims all the mean views and usages of dedicators; his encomiums of my Lord *Chesterfield* are but the echo of the public voice; and if they were not, the elegant manner in which they are expressed or insinuated, would prevent any disgust to the most delicate reader.

In the preface, our author, after having settled his claim to the indulgence of a candid and humane reader, proceeds to obviate any surmise, as if his plan might interfere with the present establishment of schools and colleges. With regard to this he declares, *that the reflections which he has thrown out upon the many evils attending the present mode of education, have not been levelled at the institutions themselves, but at the abuse of them, thro' the obstinacy and ignorance of pedantic masters and unskilful tutors.* — He is so far from thinking a school or college-education unnecessary, *that he knows not how a man can well be a finished gentleman, without having first passed thro' those.* And upon this occasion he expresses his high esteem of the two heads of the great seminaries of *Westminster* and *Eton*, Dr. *Markham* and Dr. *Bernard*; whose excellent qualifications, and the improvements in education which they are daily introducing, will lay a sure foundation for the superstructure he is to raise.

The essay itself is divided into three parts or books, the contents of which are specified at some length in the title: and indeed it would be an injury done our readers, as well as the author, to pretend to abridge any part of it. He seems to be perfectly master of his subject, and to have considered it attentively in all its different lights. His notions are formed upon, and confirmed by, those of the most eminent masters, ancient and modern: *Cicero*, *Quintilian*, *Locke*, *Addison*, *Berkeley*, *du Bos*, *Mason*; and his quotations from them are not the showy remnants which we see tack'd to the motly compositions of ordinary writers; in Mr. *Sheridan* they receive as much lustre as they give, and are scarcely distinguishable from the uniform texture of his work.

But Mr. *Sheridan*'s style, and his manner of writing, will be best seen by a specimen, Book II. Chap. 7. ‘ The stability of language (says he) may be considered in regard to two points, pronunciation, and meaning. To the first it is necessary that the same words should always be sounded in the same man-

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‘ ner; to the last, that they should be always understood in
‘ the same sense. The use of speech is chiefly instrumental
‘ to the former, of books to the latter. The more univer-
‘ sally therefore a language is well and uniformly spoken by
‘ any people, the more likely it is to acquire permanence as
‘ to pronunciation: the greater number of correct authors
‘ there are in it, who agree in the use of words, and the more
‘ generally they are read, the greater prospect is there of giving
‘ it stability as to meaning. To consider these two points se-
‘ parately. First, as to sound. To make a language uni-
‘ versally and uniformly well spoken by any people, it is ne-
‘ cessary that the pronunciation should be formed upon known
‘ invariable rules, and that the customary speech should be
‘ conformable to those rules. For as the bulk of the people
‘ cannot be supposed to be acquainted with those, custom must
‘ in that case, as well as in most others, supply in them the
‘ want of knowledge. Both these points were admirably pro-
‘ vided for amongst the *Romans*. They did not leave the sound
‘ of their language to chance or caprice, it was established
‘ upon rational and certain rules, to which all their public
‘ speakers conformed. This uniformity of pronunciation in
‘ their orators necessarily diffused a general good taste thro’
‘ their hearers, which supplied the place of rules, and at the
‘ same time furnished them with a sure criterion, by which
‘ they might discover any impropriety in the sound of words.
‘ For being accustomed to hear their words always sounded in
‘ the same manner, they would be immediately sensible of the
‘ least alteration, and the being new was a sufficient mark to
‘ them of the pronunciation’s being vicious. It is impossible
‘ to conceive a more immovable standard to language, con-
‘ sidered in regard to sound only, or a stronger bulwark a-
‘ gainst innovations, than this was. For when the laws of
‘ pronunciation were once established by the orators, upon
‘ certain and rational principles, it was no longer in their
‘ power to break thro’ them: on the contrary, they were ob-
‘ liged to a more strict and exact observation of the rules than
‘ any others, and from thenceforth were compelled to follow
‘ custom, not choice*. For what public speaker in his senses

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‘ would

‘ * *In dicendo autem vitium vel maximum est a vulgari genere
oratoris, atque a consuetudine communis sensus abhorrere. Cic.
de Orat. l. i.*

‘ would venture, thro’ an affectation of novelty, to expose himself to the censure or ridicule of the meanest of his hearers ?’ Thus the body of the people became the guardians of their language, as well as their liberties, and it is observable that they both fell together. Nor is this at all wonderful, or without its foundation in reason. For tho’ the multitude have not understanding to form political systems, or fix rules to languages, nay tho’ they are incapable of knowing or comprehending their fitness after they are established, yet they will be always found their true and natural supports, and it is by them alone that either the one or the other can be preserved, or destroyed. However ingenuity and design may be the property of the few, labour and execution depend upon the many. Reason and law may be the province of one, but strength and custom belong to the other.

‘ It was to the frequent opportunities they had of hearing their public speakers, that the *Romans* were indebted for their general exactness of pronunciation ; from which also resulted its fixed state. Now if we compare our opportunities with theirs, it will at once appear, that in this respect the advantage lies greatly on our side. For besides those of the senate-house, bar, &c. which we have in common with them, our churches furnish one of more frequent, regular, and general use, than all the others. These are daily open to all ranks and orders, and it is part of the duty of every person in the nation to attend divine service at least one day in the week. If therefore the pronunciation of our language were fixed by certain rules, and were uniformly and invariably observed by all the clergy, if they had also an equal power with the orators of old of captivating attention, and charming the ear, is it to be doubted but that a general good taste, and exactness of speech, would be diffused thro’ the whole people, proportionably superior to the *Romans*, as our advantages and opportunities would be greater and more frequent ?’ This must be allowed, unless the people of this country are inferior to them both in sensitive and intellectual faculties ; a point which will hardly be granted.’ Here, you see, all is clear, unaffected, and expressive.

At other times, when the occasion invites him, he is more elevated and poetical, as in Book II. Chap. 9. ‘ Too long

toil to have

have the beauties of the *British* muse, like those of our ladies, been concealed, or spoiled, by foreign modes and false ornaments. The paint and patches of the *French*, the fantastical head-dress, the squeezing stays, and enormous hoop, only spoil the bloom of her complexion, the flowing ringlets of her hair, her easy shape, and graceful mein. Should a polished *Athenian* arise, and behold her thus decked out, he would be astonished to see, in a country enlightened by their rules, and example, deformity made a science, and barbarism reduced to rule. Thus adorned like an harlot, she inflames the youth with wanton desires, and spreads infection thro' the land. What hopes can there be of a robust and healthy offspring from such impure embraces? Let us endeavour to recover her from the tyrannical sway of fashion and prejudice, and restore her to her native rights. Let us leave to the fallow *French* their rouge and white paint, but let the *British* red and white appear in its genuine lustre, as laid on by nature's own pencil. Let them torture the body into a fantastick shape, or conceal crookedness under an armour of steel; let them cover puny limbs, and a mincing gait, under the wide circumference of an hoop; but let the easy mein, the comely stature, the fine proportioned limbs decently revealed, and the unrestrained majesty of motion in the *British* muse, be displayed to fight in their native charms. Then shall she move forth confessed the genuine sister of the *Grecian* muse, and not the less beautiful for being the younger. Then shall her votaries burn with a pure and holy flame, and the poetical offspring, from a chaste marriage between sense and harmony, will be found lovely, vigorous, and long-lived; instead of monstrous chimæras, shapes flitting as clouds, and mere airy echoes produced from the wanton amours of sound and fancy.'

Yet have we a few things against this elegant author; particularly that throughout his whole work he ascribes more to his favourite art, than to most readers can appear reasonable. This infects even his title-page. *British education!* what is it? oratory: a part indeed of education, not the *whole*. The source of our disorders! whence are they derived? from the neglect of oratory. He had better said from the *superfluity* and *abuse* of it.

The same fondness betrays him into a tedious disquisition concerning the pre-eminence of oratory above its sister arts, *poetry, music, and painting*, and its priority in the order of time; questions which, however gravely they may have been discuss'd by French authors, might with us be left for a subject of school-declamation. If different scyons are engraffed on the same stock, it is not material in what order the gardener performed his work; 'tis enough if they bear well, and are all nourished by one common root. The truth is, most writers, warmed or rather intoxicated by their *darling art*, inadvertently lose sight of it, and instead of the art itself, and its proper application and effect, present you with idols of their own imagination. One will tell you that to be a good man, one must first be a good logician; all the errors in life being only so many sophistical reasonings reduced into *act*. The arithmetician says every *mistaken choice* proceeds from not *comparing and rating* the value of things: and a virtuoso, who had hurt his eyes by an over-intense contemplation of paintings, assures us, that if we would reform our manners, we cannot do better than study the works of the best masters in that art.

These fanciful partialities have introduced much obscurity and confusion, and have multiplied books without end or measure; and 'tis to an over-weaning fondness of this kind, that we impute the blemishes and excrescences of Mr. Sheridan's work; for we would not even suspect him of any sinister view in substituting a *factitious cause* of our *disorders* for the *true one*. The true cause we allow to be *bad education*, but not the want of its last finishing touch, *oratory*; this were to invert the natural order of things. Neither let us load the *universities*, nor even our *schools*, with a greater share of blame than they ought to bear. Let us not rail at a *public*, or a *private education*, at *academies*, *British* or foreign. In all these different methods of education, examples of the *best* and of the *worst* effects might easily be produced. Let us rather trace our *disorders* to the *parlour*, and even to the *nursery*; that is, to the cruel neglect, and the bad example of parents; who, in their continual pursuits of avarice and ambition, or immersed themselves in vice, or in frivolous amusements, leave the minds of their helpless infants to be fashioned by careless or unskilful hands; and very often

often efface, by an imprudent or vicious behaviour, any impressions of virtue which their children may have received. This, to us, is the most apparent, and the most general cause of our *disorders*, not of our vicious *pronunciation* only, but of our vicious *lives*; of our insensibility to all obligation, moral or divine; our equal contempt of private virtue, and of public spirit; and of that quick declension from bad to worse, which *Horace* describes; which no natural, no human means can stop or moderate, till, with a total dissolution of manners, it produces that likewise of the civil constitution.

*Ætas majorum pejor avis tulit
Nos nequiores, mox datus
Progeniem vitiosiorem.*

Our fathers have been worse than theirs,
And we than ours; next age shall see
A race more profligate than we,
With all the pains we take, have skill enough to be.

ROSCOMMON.

We are no great friends to quotation, yet we cannot on this occasion omit a beautiful passage from the same author, where he describes the prudent and affectionate care of his father.

*Ipse mihi custos incorruptissimus omnes
Circum doctores aderat. Quid multa? pudicum
(Qui primus virtutis honos) servavit ab omni
Non solum factio, verum opprobio quoque turpi:
Nec timuit sibi ne vitio quis verteret, olim
Si præco parvas, aut (ut fuit ipse) coactor
Mercedes sequerer. Neque ego esse quæstus.*

Ob hoc nunc

*Laus illi debetur, & à me gratia major.
Nil me pœniteat sanum patris hujus: eoque
Non, ut magna dolo factum negat esse suo pars,
Quod non ingenuos habeat clarosque parentes,
Sic me defendam. Longè mea discrepat istis
Et vox & ratio.*

If only little stains do spot my soul,
(As perfect beauties often have a mole)
Tho' I'm secure and free from all the foul;
If none on me can truly fix disgrace,
If I am neither covetous, nor base;

If innocent my life, if (to commend
Myself) I live belov'd by ev'ry friend :
I thank my father for't, for he being poor,
His farm but small, the usual ways forbore ;
He did not send me to Sir *Fabius* school
To teach me arts, and make me great by rule :
Such as our great mens sons and nobles seek,
With book in hand, and satchel round their neck,
And meanly pay their master by the week.
But first he boldly brought me up to town,
To see those ways, and make those arts my own,
Which every knight and noble taught his son :
So well attended, and so richly dres'd
I walk'd thro' *Rome*, and those that view'd me, gues'd
I was a man of wealth, a knight at least.
Himself my carefull'st guardian watch'd me still,
In short, he so suppress'd the growth of ill,
That (virtue's hight) not only kept me pure
From vicious deeds, but ill repute secure :
Nor did he fear the censuring world should blame
His high designs, or I be damn'd with shame,
If after all his cost I should be made
A common cryer, or a meaner trade ;
Or else, as he himself, have poorly liv'd
A mean excise-man, nor should I have griev'd :
I owe more thanks, and more respect for this,
Nor shall I e'er, whatever fops advise,
Repent of such a father if I'm wife.
Therefore as others when the haughty scorn,
'Twas not our fault we were not nobly born ;
I do not say, nor mind those meaner cares ;
My words and thoughts are different far from theirs.

CREECH.

As to the force of *pulpit oratory*, which our author speaks of as in a manner irresistible, we cannot help being of an opinion somewhat different from his. The talent indeed is very ornamental, and may be exceedingly useful, when accompanied with the other more essential qualifications of a preacher, but without them, it is a sounding brass, and a tinkling cymbal. It may even defeat its own end, if pride, sufficiency, ambition, and ingratitude to ones first patrons and benefactors, are seen to lurk under it. *Knowledge*, this fort above all other, puffeth up, but *charity edifieth* ; that charity which shines forth in the

blameless life of a conscientious minister. Besides, the effect of oratory is transient ; and it has been always the best and the most properly applied on transient occasions, as in haranguing an army immediately before they engaged. Piety is a habit, not a transient *act* ; and we all know how soon after we quit our pews, we forget what manner of men we were, that the orator's impression vanishes as the animal spirits subside, and we mix again with the world.

An exemplary life, on the contrary, is a continual sermon ; a continual solace and encouragement to the good man, as it is a continual reproach and condemnation to the wicked. The **LORD** is not in the thunder-storm of *eloquence*, or of *controversial virulence* ; the **LORD** is not in the high wind of *declamation*, **HE** is in the *still small voice of good example*.

The utility of this art in senates and public assemblies is still more equivocal ; in them it is a keen two-edged instrument, fitted alike to save and to destroy. In the hands of a *Demosthenes* or of a *Cicero*, it can at least protract the fate of empires ; in those of a seditious tribune, or of a profligate senator, it fills the world with faction, disorder, and treasons. And the speech of *Caesar*, in favour of *Catiline* and his accomplices, remains an eternal monument how artfully the greatest crimes may be extenuated by a skillful orator. Let us study and admire the models of ancient art ; let us form and polish our language upon them, till it reach the heighth of elegance, propriety, and manly strength ; but let us not forget the difference of times and circumstances, nor the peculiar nature of our own constitution. With us there wants only a clear and orderly exposition of facts, a sound judgment to compare and apply them, and an uncorrupted heart devoted to the public good. The ornamental part, beyond what is necessary to fix our attention, is rather foreign and superfluous ; it becomes even justly suspected : when the profusion of flowers is excessive, a serpent, we say, may lie hid under them.

But we need not expatiate on these things ; Mr. *Sheridan's* plan will have led him to consider the *abuses* of oratory more particularly than we can pretend to do : as a chymist is rather more solicitous to describe exactly the preparations that are noxious, than the salutary and useful. He will no doubt point out

out the means how we may guard ourselves against all the surprises of oratorial art; how we may distinguish true patriotism from the seducing language of ambition, pique, and disappointment; what allowances are to be made for an orator's being *in* or *out* of place; and how a man's conduct at different times, and on different occasions, may serve as a commentary on his harangues. The discussion of these useful questions, and others of a like kind, we may expect from the superior abilities and integrity of Mr. *Sheridan*; whose work, as far as he has yet carried it, we can freely recommend to our readers, as equally entertaining and instructive.

ART. II. A. CORNELIUS CELSUS *of medicine.* *In eight books.*

Translated, with notes critical and explanatory, by James Greive, M. D. 8vo. Pr. 6s. Wilson.

THIS translation is dedicated to Mr. *Sharpe*, Surgeon to *Guy's* hospital. There is a preface giving an account of the work; and a table of *Roman* measures, reduced to the *English* standard, prefixed to the book, for the convenience of the unlearned reader.

The doctor seems to have taken great pains to preserve the conciseness and weight of his author's style, which however he has not, we apprehend, been always able to manage. There are some incorrectnesses in the language, which very few writers, who are not born in *England*, can avoid.—In the dedication he says, ‘ No writer in this age appears to have a more just esteem for this excellent author, or to have imitated his conciseness and elegance with so much success;’ and then concludes with ‘ I am with great esteem, &c.’ leaving us to guess who this accomplished person is; for the first part of the sentence, even when joined to this, will not imply that Mr. *Sharpe* is the man.

In page 3. he tells us, ‘ *Serapion* maintained that the rational method of study was foreign to the art of medicine, ‘ and confined it to practice and experience.’ What must a mere *English* reader think of this distinction between the rational method of studying medicine, and practice and experience?

ence? Will he think any method can be more rational than that of practice and experience? Would not *rationalis disciplina* have been more properly translated by the word *theory*? or at least he ought to have explained the sect of *rationalists* in a note.

In the very next page we find the following sentence, which to us appears unintelligible, ‘ They call these causes occult, ‘ in which we inquire of what principles our bodies are composed, what constitutes health, and what sickness.’ If this be the literal translation of *Celsus*, his meaning is very occult indeed. His words are these, *Abditas causas vocant, in quibus requiritur, ex quibus principiis nostra corpora sint, quid secundam, quid adversam valetudinem faciat*; which we apprehend ought to be thus *Englised*, ‘ Concealed causes they call those, in the investigation of which it is necessary to know the component principles of our bodies, what constitutes health, and what produced distemper.’—*Alia, si in spiritu*, he translates, ‘ another, if in the inspired air.’ This has the air of something very mysterious; one would be apt to think it alludes to something divine and supernatural, a *τι θεῖον* in the circumambient air, or some fine musical composition, whereas it means nothing more than the *air which we breathe*.

Page 7. the translator adopts the opinion of some criticks and commentators, who read *confactum*, in opposition to the ancient editions, who have it *contactum*; because this last (he says) conveys no convenient sense; therefore he uses *confactum*, and translates it by asperity; nevertheless he in a note offers his own conjecture in favour of *anfactum*. We are not of their opinion who reject the old reading *contactum*, which we conceive to mean the *touch* that discovered the degree of irritability in the viscera which were exposed; a very curious and effectual method of examination, which has lately been practised with great success by *Haller*.

Page 10. ‘ They ask too, whether reason prescribes the same as experience, or something different?’ a very strange question truly! here reason and experience are again set at variance; when if the words *theory and practice* had been used, there would have been no inconsistency.—We apprehend the word *digestio*, in the same page, implies *discussion*, rather than *distr*-

distribution, into which it is translated. *Celsus* says it is of small importance to know the manner in which a disease is discussed or dissolved ; but the business is to know what will best contribute to its discussion. Dr. *Greive* says, ‘ Nor is it of any importance in what manner the distribution is performed ; but what is easiest distributed.’ Now we cannot see that it is of any importance to know how a disease is easiest distributed ; nor can we see what is meant by this distribution.

Page 11. *Nam ne uterum quidem, ut nibilominus aërem contineat, spirante homine posse diduci*, we find thus interpreted, ‘ for that the abdomen indeed may be opened, while a man breathes :’ surely the *ut nibilominus aërem contineat* is not retained in this translation, even tho’ we give him up the particle *ne*. The author tells us that nothing can be more foolish than to suppose that the inside of a dying, nay even of a dead man resembles that of a living subject ; for we cannot even divide the abdomen of a living animal, without letting the air escape, consequently the position and colour of the viscera must be changed.

Page 23. *Excites the body*, conveys but a flat and imperfect idea of *corpus excitat*, which implies something that *communicates a spring to the solids*. For the symptoms of a *gravedo*, which he might have called a *stuffing in the head*, or a *defluxion of rheum*, he refers to Book IV. chap. 4. in which no such disorder is mentioned.—We meet with other little inaccuracies, which we have no pleasure in enumerating, *viz.* *these*, for *those* ; *none*, for *nobody* ; *cucurbital*, for a *cupping vessel* ; *forbile eggs*, for *soft eggs* ; *fordid wool*, for *unwashed wool*. Sure there is some difference, when the business is to make application to the inside of the fauces : a surgeon would commit a disagreeable mistake, were he, on the authority of this translation, to dip a little wool in the common sewer, and then thrust it into the patient’s mouth.

It is an invidious task to hunt after blemishes, and therefore we shall go no farther ; but observe on the whole, that there is some merit even in attempting the translation of this excellent work, which cannot be too universally understood. Dr. *Greive* seems to be a man of learning, and will no doubt rectify those little oversights, should the translation come to second edition.

edition. With respect to the elegance and perspicuity of his style, the reader may judge for himself from the following quotations.

‘ Book III. Chap. I. *General division of distempers.*

‘ Having already considered all that relates to distempers in general, I come to treat of the cure of each distinctly. Now the Greeks divided them into two kinds, the one they called acute, the other chronic. And because their proceſs was not always the same, for this reason some ranged the same distempers amongst the acute, which others reckoned in the number of the chronic. From whence it is plain, that there are more kinds of them. For some are ſhort and acute, which either carry off a person quickly, or are themselves ſoon terminated. Others are of long continuance, from which there is neither a ſpeedy recovery, nor ſpeedy death. And the third kind are those, which are ſometimes acute, and ſometimes chronic; and this happens not only in fevers, where it is moſt frequent; but also in other diseases. And beſides these, there is a fourth kind; which can neither be called acute, because they are not mortal; nor yet chronic, because if remedies are used, they are eaſily cured. When I come to treat of each, I ſhall point out to what kind they belong.

‘ Now I ſhall divide all of them into thoſe, that ſeem to affect the whole body, and thoſe, which occur in particular parts. After a few general obſervations upon them all, I ſhall begin with the first. Though there is no distemper in which fortune can pretend to more power than art, or art than nature; ſince medicine can do nothing in opposition to nature: yet a physician is more excusable for want of ſuc-
‘ ſeed, the patient dies: in the other caſe, there is time both for deliberation, and a change of medicines; ſo that very ſel-dom, where a physician is called at its beginning, an obedient patient is lost without his fault. Nevertheless, a chronic di-
‘ ſtemper, when it is firmly rooted, becomes equally difficult with an acute one. And indeed the older an acute diſtemper is, ſo much the more eaſily it is cured; but a chronic one, the more recent it is.

‘ There

• There is another thing we ought not to be ignorant of ;
 • that the same remedies don't agree with all patients. Whence
 • it happens, that the greatest authors extol some one remedy,
 • some another, each recommending his own as the only one,
 • according as they had succeeded with themselves. It is fit
 • therefore, when any thing does not answer, not to pay so much
 • regard to the author of it, as to the patient, and to make
 • trial of one thing after another. *Remembering* however, that
 • in acute distempers, what does not relieve, must be quickly
 • changed : in the chronic, which time both causes, and re-
 • moves, whatever has not immediately done service, is not
 • to be hastily condemned ; much less must that be disconti-
 • nued, which does but give a small relief, because its good
 • effects are completed by time.

• Chap. II. *General diagnostics of acute and chronic, increasing and declining diseases ; the difference of regimen in each ; and precautions necessary upon the apprehension of an approaching illness.*

• It is easy to know in the beginning, whether a distemper
 • be acute, or chronic : not in those only, that are always the
 • same ; but in those also, that vary. For when the pa-
 • roxyssms and violent pains without intermissions distress, the
 • disease is acute. When the pains are gentle, or the fever
 • flow, and there are considerable intervals betwixt the fits,
 • and those symptoms accede, which have been explained in
 • the preceding book, 'tis plain, that the distemper will be of
 • long continuance.

• 'Tis necessary also to observe, whether the distemper in-
 • creases, or is at a stand, or abates ; because some remedies
 • are proper for disorders increasing, more for those, that are
 • upon the decline. And those, which are suitable to in-
 • creasing disorders, when an acute distemper is gaining ground,
 • ought rather to be tried in the remissions. Now a distem-
 • per increases, while the pains and paroxysms grow more se-
 • vere ; when the paroxysms return after a shorter interval,
 • and last longer than the preceding did. And even in chronic
 • disorders, that have not such marks, we may know them to
 • be increasing, if sleep is uncertain, if concoction grows worse,

if the intestinal excretion is more fetid, if the senses are more heavy, the understanding more slow, if cold or heat runs over the body, if the skin grows more pale. But the contrary symptoms to these are marks of its decrease.

Besides in acute distempers, the patient must not be allowed nourishment so soon, not till they be upon the decline; that fasting by a diminution of matter may break its violence; in chronic disorders, sooner, that he may be able to endure the continuance of the disease. But if the distemper happens not to be in the whole body, but only in a particular part, yet it is more necessary to support the strength of the whole body, than of the part; since by means of that strength the diseased parts may be cured. It also makes a great difference, whether a person has been properly or wrong treated from the beginning: because a method of cure is less successful, where it has been often applied unsuccessfully. If one has been injudiciously treated, but still possesses his natural strength, he is quickly restored by a proper managment.

But since I began with those symptoms, which afford marks of an approaching illness, I shall commence the methods of cure from the same period. Wherefore if any of those things *, which have been mentioned, happen, rest and abstinence are best of all: if any thing is drank, it should be water; and sometimes it is sufficient to do that for one day; sometimes for two days, if the alarming symptoms continue; and immediately after fasting, very little food must be taken, water must be drank; the day after, wine; then every other day by turns water and wine, till all cause of fear be removed. For by these means often a dangerous distemper impending is averted. And a great many are deceived, while they hope upon the first day immediately to remove a languor either by exercise, bathing, or a gentle purge, or vomiting, or sweating, or drinking wine. Not but this may sometimes happen, or answer their expectations, but that it more frequently fails; and abstinence alone may cure without any danger. Especially as that may be regulated according to the degree of one's apprehensions; and if the symptoms are slight, it is sufficient only to abstain from wine;

* Those things, &c.] See book ii. cap. 2.

• wine; a diminution of which assists more than lessening the
 • quantity of food: if they are somewhat more dangerous,
 • it may serve the turn not only to drink water (as in the first
 • case) but to forbear flesh too: and sometimes to take less
 • bread than ordinary, and confine oneself to moist food, espe-
 • cially greens. And it may be sufficient then only to ab-
 • stain entirely from food, wine and all motion, when vio-
 • lent symptoms give the alarm. And without doubt scarce
 • any body will fall into a distemper, who does not neglect it,
 • but take care by these means to oppose its beginning in due
 • time.

• Chap. III. *Of the several kinds of fevers.*

• These are the rules to be observed by such as are in health,
 • that are only apprehensive of the cause. We next proceed
 • to the cure of fevers, which is a kind of disease, that
 • affects the whole body, and is the most common of all. Of
 • these one is a quotidian, another a tertian, and a third a quar-
 • tan. Sometimes some fevers also return after a longer period,
 • but that seldom occurs. With regard to the former, they
 • are both diseases in themselves, and a cure for others.

• But quartan fevers are more simple. They begin com-
 • monly with a shuddering; then a heat breaks out; after the
 • paroxysm is over, the patient is well for two days. So that
 • it returns upon the fourth day.

• Of tertians again there are two kinds. One of them
 • both beginning and ending like the quartan; with this dif-
 • ference only, that there is one day's intermission, and it re-
 • turns upon the third. The other kind is much more fa-
 • tal, which indeed returns upon the third day, but of forty-
 • eight hours thirty-six are occupied by the fit (and some-
 • times either less or more) nor does it entirely cease in the
 • remission; but is only mitigated. This kind most physicians
 • call semiterterian*.

• But quotidiants are various, and different in their appear-
 • ances. For some of them begin with a heat, others with
 • a coldness, others with a shuddering. I call that a cold-
 • ness, when the extremities of the limbs are chilled; a shud-
 • dering, when the whole body trembles. Again, some end,

• so

* *μιτταῖς.*

so as to be followed by an interval quite free from indisposition; others so, as that though the fever somewhat abates, yet some relicks remain, till another paroxysm come on; and others often remit little or nothing, but continue as they begun. Some again are attended with a very vehement heat, others more tolerable: some are equal every day, others unequal, and alternately milder one day and more severe another: some return at the same time the following day, others either later or sooner: some by the fit and the intermission take up a day and a night, some less, others more: some, when they go off, cause a sweat, others do not; and in some a sweat leaves the patient well, in others it only renders the body weaker: sometimes also one fit comes on each day, sometimes two or more. Whence it frequently happens, that every day there are several both paroxysms and remissions; yet so as that each of them answers to some preceding one. Sometimes too the fits are so irregular, that neither their durations nor intermissions can be observed. Nor is it true, which is alledged by some, that no fever is irregular, unless it arise from a vomica, or an inflammation, or an ulcer. For the cure would always be easier, if this were fact. For what is occasioned by the evident causes, also proceeds from the occult. Nor do those dispute about things, but words, who alledge, that when feverish paroxysms come on in different manners in the same distemper, these are not irregular returns of the fever, but new and different fevers successively arising. Which however would have no relation to the method of cure, though it were true. The intervals also are sometimes pretty long, at other times scarce perceptible.

Book 5. Preface.

Having gone through those disorders of the body, which are principally relieved by diet, we must now proceed to that branch of physic, which depends more upon medicines. The ancient authors put great confidence in them; so did *Erasistratus*, and those, who stiled themselves empirics. Their efficacy was still more extolled by *Herophilus* and his followers; insomuch that they attempted to cure no distemper without them. They have wrote a great deal too concerning

the virtues of medicines: such as the treatises of *Zeno*, or *Andreas*, or *Appollonius*, who was surnamed *Mus*. Not without reason *Asclepiades* in a great measure laid aside the use of them: and because almost all medicines offend the stomach, and afford bad juices, he chose to apply all his care to the management of the diet. But though this be more useful in most distempers, yet many disorders are incident to our bodies, which cannot be totally removed without medicines. 'Tis fit to observe in the first place, that all the branches of medicine are so connected together, that they cannot be separated; but each derives its appellation from that, which is principally made use of in it. And therefore as that which cures by diet, sometimes employs medicines; so the other, which chiefly works by medicines, ought also to take in the diet, which is of great service in all disorders of the body. But since all medicines have some peculiar powers, and often give relief single, often mixed, it seems not improper first of all to mention both their names and virtues, and the compositions of them; that our work may be shortened, when we come to the curative part.

Chap. I. *Medicines for stopping blood.*

A bleeding is stopped by copperas, which the Greeks call chalcanthus*, chalcitis^a, acacia, lycium with water, frankincense, aloes, gum^b, calcined lead^c, leeks, blood herb, either Cimolian, or potter's chalk, misy^d, cold water, wine, vinegar,

^a *Chalcitis.*] *Pliny*, lib. xxxiv. cap. 2. says this was an ore of copper, and found in *Cyprus*. *Dioscorides* describes the best chalcitis as resembling copper, easily friable, having shining veins. Lib. v. cap. 889.

^b *Gum*, when mentioned alone in any of the antient authors, is understood to be the same with what now bears the name of *gum Arabic*.

^c *Calcined lead.* *Plumbum combustum.*] The process for this is mentioned by *Dioscorides* under the correspondent Greek name.— It was prepared by putting very thin laminæ of lead, with sulphur strewed upon each of them, into an earthen pot, and keeping them on the fire, stirred with an iron rod, till the lead was converted into ashes. It was afterwards rubbed in a mortar, and washed by repeated affusions of water, till no dross swam at top. *Dioscorid.* lib. v. cap. 870.

^d *Misy.*] This hath the same virtues as the chalcitis, and they only differ in the degree of strength. The best comes from *Cyprus*, *χαλκαρδος*.

‘ gar, allum^c, melinum^f, scales both of iron^g and copper;
‘ and of this last there are two species, the one of common
‘ copper, the other of red copper.

Chap. II. *Agglutinants and restringents.*

‘ A wound is agglutinated by myrrh, frankincense, gum,
‘ especially acanthine, fleawort, tragacanth, cardamom, bul-
‘ busses, lintseed, cresses, white of an egg, glue, ifinglass,
‘ the white vine^h, snails bruised with their shells, boiled honey,
‘ sponge squeezed out of cold water or vinegar; or sordid
‘ wool dipped in the same, if the wound be slight; also cob-
‘ webs.

‘ Both scissile allum, which is called schistonⁱ and the li-
‘ quid are restringent, also melinum, orpiment, verdigrease,
‘ chalcitis, copperas.

Chap. III. *Medicines for promoting a suppuration.*

‘ Maturating and suppurating medicines are nard, myrrh,
‘ costus, balsam, galbanum, propolis^j, storax, both the foot
‘ of frankincense^k and its bark, bitumen, pitch, sulphur, resin,
‘ suet, fat, and oil.

Chap.

‘ prus, of a gold colour, hard, and when broke shining and stel-
‘ lated. *Dioscorid.* lib. v. cap 891.

‘ ‘ Allum.] There are several kinds of this mentioned by the
‘ antiquits. *Dioscorides* says the scissile, round, and liquid were ap-
‘ plied to medicinal purposes, and that the scissile was the best.
‘ Lib. v. cap. 897.

‘ ‘ Melinum.] As our author in this place mentions only simples,
‘ he cannot intend by this word, oil of quinces; so that it must ei-
‘ ther be a kind of colour, that came from Melos, or else the Me-
‘ lian allum; in which last sense the comma ought to be expunged
‘ betwixt alumen, and Melinum.—But 'tis necessary to observe, that
‘ our author mentioning this species of allum in the fixth book, calls
‘ it *Alumen Melium*, which in other editions is *Alumen Melinum*.

‘ ‘ Iron scales are reckoned to have the same virtue as its rust,
‘ but not so efficacious.

‘ ‘ White wine. *Paul Aegineta* mentions the *Ampelos leuce*, or
‘ white wine, which he said was also called *bryonia*. Lib. vii.

‘ ‘ Propolis is a gluey matter, of a fetid smell, found in the honey
‘ combs, which *Pliny* says serves to keep out the cold.—*Dale* calls
‘ it bee-bread.—Others call it bee-glue.

‘ ‘ Soot of frankincense.] *Dioscorides* orders it to be made thus,—
‘ With a pair of small tongs light a bit of thus at a lamp, and put
‘ it into a new hollow earthen vessel, which is covered with a con-

‘ ‘ + *Cxvii.*

• Chap. IV. *Medicines for opening wounds.*

‘ Wounds are opened like mouths in bodies, which in Greek
‘ is called anaftomoun †, by cinnamon, balsam, panaces, long
‘ cyperus, penny-royal, white violet flowers, bdellium, galba-
‘ num, turpentine and pine resin, propolis, old oil, pepper,
‘ pellitory, ground pine, stavesacre, sulphur, allum, seed of rue.

• Chap. V. *Cleansers.*

‘ Cleansers are verdigrease, orpiment, which by the Greeks
‘ is called arsenicon † (this in all respects has the same proper-
‘ ties with sandarach ‡ but is stronger) copper scales, pumice,
‘ iris, balsam, storax, frankincense, incense bark, both pine
‘ and turpentine resin liquid, flower of the wild vine, lizard’s
‘ dung, blood of a pigeon, and ring-dove, and swallow, am-
‘ moniacum, bdellium (which has the same virtues with the
‘ ammoniacum, but is not so strong) southernwood, dry figs,
‘ gnidian berry ¹, shavings of ivory, omphacium ^m, radish, the
‘ coagulum of blood, but especially that of a hare (which has
‘ the same properties of others, but in this case is more effi-
‘ cacious) ox gall, raw yolk of an egg, hartshorn, glue, crude
‘ honey,

“cave copper one, with an opening in the middle, and carefully
“anointed over; on one side or both put small stones to the height
“of four fingers, to shew if it burns, and that there may be room
“to put in other bits, before the firer be entirely extinguished; and
“continue this, till you observe a sufficient quantity of foot col-
“lected; always wetting the external side of the copper with a
“sponge dip’d in cold water. For thus all the foot will be fixed,
“when this is not too much heated: otherwise it would fly off again
“by reason of its lightness, and be mixed with the ashes of the thus.”

⁴ Lib. i. cap. 85.

* Sandarach.] This is the mineral sandarach, or red arsenic.

¹ *Gnidian berry*] Modern botanists are not agreed, what this berry of the antients was; some taking it for the mezereon, or spurge olive, others for the spurge flax.

Omphacium.] Of this there were two kinds, the one the juice of unripe olives, and the other the juice of unripe grapes. *Plin.* lib. xii. cap. 27,

¹ *τὸν ἀνομοῦν*. This word *Celsus* here translates literally *to open like a mouth*.

• ♀ α'ρσενικόγ.

‘ honey, misy, chalcitis, saffron, stavesacre, litharge, galls, copper scalesⁿ, blood-stone, minium, costus, sulphur, crude pitch, suet, fat, oil, rue, leeks, lentils, vetches.

‘ Chap. VI. Corroding medicines.

‘ Corrosives are liquid allum, but more especially the round, verdigrease, chalcitis, misy, copper scales, especially of the red kind, calcined copper^o, sandarach, minium from *Sinope*, cassia, balsam, myrrh, incense bark, galbanum, liquid turpentine resin, both kinds of pepper, but chiefly the round, cardamom, orpiment, lime, nitre, and aphonitrite^p, seed of smallage, narcissus-root, omphacium, bastard sponge, oil of bitter almonds, garlick, crude honey, wine, mastich-tree, iron scales, ox-gall, scammony, stavesacre, cinnamon, storax, seed of rue, resin, seed of narcissus, salt, bitter almonds, as well as their oil, copperas, chrysocolla^q, calcined shells.

‘ Chap. VII. Eating medicines.

‘ The medicines, which eat flesh, are the juice of acacia, ebony, verdigrease, copper scales, chrysocolla, *Cyprus* ashes^r,

C 3

nitre,

‘ ⁿ *Copper scales.*] This must be an interpolation, as in this same chapter, which mentions only the class of cleansers, it occurred before.

‘ ^o *Calcined copper.*] The metal was calcined by being put into a pot, *stratum super stratum*, with sulphur and salt.—Or else the copper was kept for several days in the fire in a pot by itself.—Others again added allom to it, or sulphur alone, which last gave it a sooty colour.—It was washed in a mortar, and the water changed four times a day, till no froth arose in it. *Dioscorid.* lib. v. cap. 861.

‘ ^p *Aphonitrite.*] The spume or froth of nitre was of a purplish colour, and the lighter the better. It had the same virtues with nitre.—*Id. lib. v. cap. 905.*

‘ ^q *Chrysocolla.*] I have here retained the original word, because naturalists are not agreed, that it was the modern borax. *Dioscorides* says the *Armenian* is the best, and in colour it resembles leeks—What is full of earth and stones is to be rejected. Lib. v. c. 878.

‘ ^r *Cyprus ashes. Cinis Cyprius.*] I don't remember that this is mentioned by any other antient author; but it has probably been the ashes of the tree or plant of this name, or perhaps some particular kind of ashes brought from the island of *Cyprus*.

nitre, *cadmia* ^o, *litharge*, *hypocistis* ^o, *diphryges* ^o, salt, *or-*
piment, *sulphur*, *rocket*, *sandarach*, *salamander* ^w, *bastard*
sponge, *flower of copper* ^x, *chalcitis*, *copperas*, *ochre*, *lime*,
vinegar, *galls*, *allum*, *milk of the wild fig-tree*, or of sea
spurge, which by the *Greeks* is called *tithymallus* [†], *animal*
gall, *soot of frankincense*, *spodium* ^y, *lentil*, *honey*, *olive-*
leaves,

Cadmia.] The best is the *Cyprian*, called *botryitis*, solid, moderately heavy, being clustered like a bunch of grapes, of the colour of *spodium*, and being broke it appears *cineritious* and *eruginous* within. There are other kinds of it inferior, known by the names *onychitis*, *zonitis*, and *ostracitis*. For burning *cadmia* it is hid in live coals, till it grows *diaphanous*, and runs into bubbles like the *scoria* of iron; afterwards it is extinguished in *Aminean* wine. Some burn it thus three times, till it be perfectly converted into ashes; and then they use it instead of *spodium*. It is washed in a mortar, and the water changed, till no dross appears on the top. *Dioscorid.* lib. v. cap. 858.—I have here mentioned particularly the burning and washing of *cadmia*, because it may serve to shew the nature of this process in other minerals, when our author prescribes such; and *Dioscorides* in mentioning them often refers to *cadmia* as the general example.

Hypocistis grows near the roots of *cistus*. The juice of it is inspissated like the *acacia*; and it has the same qualities. *Dioscorid.* lib. i. cap. 128.

Diphryges.] This is not known in medicine at present. *Dioscorides* says “there are three species of it. One of the metallic kind found only in *Cyprus*, which is first dried in the sun, and then burnt by laying sticks all round it. Whence its name from being twice torrified. A second kind is found at the bottom of the copper furnaces after smelting. The third is the *pyrites* stone calcined for several days in a furnace, till it have the colour of *cinnabar*. The taste of *diphryges* is eruginous, astringent, and vehemently drying upon the tongue.” Lib. v. cap. 894.

Salamander.] Our author here intends the animal so called, and *Dioscorides* ascribes to it this virtue. It was burnt and the ashes made use of. Lib. ii. cap. 255.

Flower of copper.] *Flos aeris* is obtained, when the melted copper runs from the furnace, by pouring cold water upon it to refrigerate it. For by the sudden check, this substance is as it were spewed out, and concretes into flowers. Id. lib. v. cap. 862.

Spodium was scraped off the walls of furnaces mixed with sparks, and sometimes coals; that, which was generated in the gold furnaces, was reckoned best for the eyes. *Plin.* lib. xxxiv. cap. 13.

† τιθύμαλλος.

• leaves, hore-hound, blood-stone, and the *Pbrygian*^a, and
• *Asian*, and *Scissile*^a stones, misy, wine, and vinegar^b.

• Chap. VIII. *Caustics.*

• Caustics are orpiment, copperas, chalcitis, misy, verdigrase, lime, burned paper^c, salt, copper scales, burned lees, myrrh, dung of a lizard, and pigeon, and ring-dove, and swallow, pepper, gnidian berry, garlick, diphryges, both the milks mentioned in the last chapter, hellebore both white and black, cantharides, coral, pellitory, frankincense, salamander, rocket, sandarach, stavesacre, chrysocolla, ochre, *Scissile* allum, sheep's dung, flower of wild vine.

• Chap. IX. *Medicines for forming crusts upon ulcers.*

• The same medicines form crusts upon ulcers, as if they were burnt by fire, but particularly chalcitis, especially if it be calcined, flower of copper, verdigrase, orpiment, misy, and the efficacy of the last is increased by calcination.

• Chap. X. *Resolvents for crusts.*

• The crusts (eschars) of ulcers are resolved by wheat meal with rue or leeks or lentils, with the addition of some honey.

• ^a *Pbrygian.*] This was made use of by the dyers in *Pbrygia*, whence its name. The best is pale-coloured and moderately ponderous, not firm in its concretions, and having white veins. *Dios.* lib. v. cap. 915.

• ^a *Scissile.*] This is produced in the western *Iberia*. The best is of a saffron colour; easily broke and split; in its contexture it resembles the sal ammoniac. *Dioscord.* lib. v. cap. 919.

• ^b *Vinegar* is superfluous, because mentioned before in the same chapter.

• ^c *Burned paper.*] It must be observed the paper of the antients was made from the papyrus or paper-reed.

ART. III. *A Harmony of the Four Gospels; in which the natural order of each is preserved; with a Paraphrase and Notes.* By James Macknight, M. A. Minister of Maybole. in 2 vols. 4^o. Dedicated to the Right Hon. Hugh Earl of Marchmont. Pr. 15s. Millar.

TO harmonize the Gospels, that is to reconcile the seeming inconsistencies and contradictions which occur in the Evangelical history, hath exercised the pens of the ablest

critics, from the fathers of the Christian church down to the present times. Yet was not the subject so entirely exhausted, nor the desired harmony so perfectly established, but that Mr. Macknight thought something more satisfactory remained to be done. How he has performed his task must be submitted to the judgment of the reader: To us, his general principle seems very well founded and probable. ' The following harmony, *says he*, proceeds upon the supposition that the Evangelists have not neglected the order of time in their Gospels, ' but have generally related every thing according to the ' true series of the history. The reasons which support this ' hypothesis are, that we find the sacred writers often affirm- ' ing the order of their own narrations: that to transpose ' them in any instance, where they have affirmed their order, ' would manifestly injure their authority: that in comparing ' their Gospels, the best method of producing a perfect har- ' mony, is to preserve the thread of their several narrations ' entire; because seeming contradictions will thus be removed, ' the whole will be rendered consistent, the credit of the Evan- ' gelists as historians will be the better secured, and our faith ' built upon the most solid foundation. The truth is, the ad- ' vantages arising from this scheme are so many, that all ' Christians must wish to see it established. That it is not ' the common method of harmonising the gospels, ought to ' prejudice no reader against it, seeing it has been espoused ' by several eminent writers. And though their scheme has ' been generally neglected, it was not owing so much to any ' defect in its evidences, as to their having omitted to pro- ' pose them. The chief argument urged in behalf of trans- ' posing many facts contained in the gospel-history, is, that ' they have been judged by most people the same, because ' they resemble one another; and that being told in a diffe- ' rent order by the several Evangelists, the series and con- ' nexion of their narrations must be broken, that their ac- ' counts may be brought to agree in point of time. Never- ' theless, when it is considered that one transaction may be ' like another without being the same, there will not appear ' much strength in this argument. Besides, all interpreters ' acknowledge that there are some particulars in the gospels, ' which,

‘ which, though like to one another, are undoubtedly different ; and therefore, in other instances not yet acknowledged, a similarity may subsist where there is no sameness. This position, I think, cannot be disputed. Yet, as it is one principal foundation of what is here proposed as the true harmony of the gospels, it merits an ample illustration. Accordingly care has been taken to explain and confirm it by a large induction of particulars, which the reader will find ranged under the fourth preliminary observation.

‘ In this Harmony the order of all the gospels is inviolably preserved, three passages excepted, wherein the sacred writers have told a few facts out of their order : a liberty which the most accurate historians do not scruple to take on certain occasions. As often as the gospels treat of the same subject, the whole text of each is given without the alteration of a word ; only to every particular sentence, as well as to every particular transaction, is assigned what was judged its proper place with relation to the rest ; and where the same thought is expressed by more than one writer, the parallel expressions are set down one after another, in such a manner that they can be compared with ease. Whatever is peculiar in the account which any Evangelist has given of a matter handled by the rest, is sufficiently distinguished. The several texts ; though blended together, are all along kept perfectly distinct ; and being marked with the historian’s name to whom they belong, together with the number of the chapter and verse, the scattered members of each may be joined with such ease and readiness, that no stop needs be made in reading any particular Evangelist, whose account the reader chuses to consider separately. (See the explanation prefixed to the Harmony.)— By this disposition, which, as far as the author knows, is entirely new, the order of each gospel is secured, except in the instances mentioned, the several texts are joined together according to what is judged the true series of the history, the parallel expressions are pointed out with a most minute exactness, and often mutually throw light on each other. At the same time, the force which every expression derives from its own context clearly appears, because it can be read in connexion, which must

must both afford pleasure, and be of great use to those who would study the gospels with accuracy. In short, the comparison of the gospels effected by this disposition of the texts is so compleat, that it is to be hoped the advantages arising from it, will of themselves recommend the work to the attention of the public.

It is true, the compound text in the following Harmony has not the form of a continued narration, which some may think a defect, considering that the composers of Harmonies have general studied a continued narration as the perfection of their work. But the reader must be sensible, that in every case where more than one Evangelist has mentioned the same things, the words of none of them but one, can be set down on such a plan. And these too must often be very much changed in order to their being aptly connected. Properly speaking, therefore, a work of that kind is rather a history compiled from the gospels, than a Harmony; notwithstanding the words of the inspired writers may for the most part be made use of. However, the present Harmony can easily bear the want of a continued narration, as there is a paraphrase subjoined, the sections of which correspond to the sections of the Harmony, and exhibit a particular account of the matters contained in them. And because these accounts are drawn from the Evangelists jointly, circumstances tending to reconcile them are suggested, where any seeming difference found in their accounts rendered it necessary. In the paraphrase likewise the connexion and beauty of particular passages are often pointed out, together with the moral reflexions which they afford. And being designed for the illustration of the sacred texts, as well as to give a connected view of our Lord's actions, the words explained are generally introduced in different characters, that the reader may be the better able to examine the propriety of the expositions given. There is also a commentary, wherein the opinions of different interpreters upon the difficult passages are proposed and examined, and the senses offered in the paraphrase supported, sometimes by critical observations on the words of the text, sometimes by reasonings from the context. Yet the Harmony of the Gospels being the principal

thing

‘ thing intended, the notes are often employed in settling the order of the history, and in reconciling the differences occurring in the accounts which the Evangelists have given of our Lord’s transactions.

‘ In all these branches, the author has endeavoured to render his work accurate. Nevertheless, in so large a field, it is not possible to have written without having sometimes erred. Sensible of this, he wishes to be corrected, being persuaded that truth alone ought to be the aim of an interpreter of the sacred volume. On the other hand, if in any part he is found to have succeeded according to his desire, he will think himself extremely happy, from the hope of doing service thereby to the cause of religion.—The Gospels contain the immutable laws of God, by which men are to govern their lives here, and be judged hereafter. It is therefore of the utmost consequence, that they be firmly believed. And to induce men to believe, nothing is more necessary than to clear the history of Jesus, the great subject of the gospel, and foundation of the Christian religion, from plausible exceptions. This is the design of the performance now offered to the public: a design without dispute of no small importance, and such as merits a favourable reception from those who wish well to the interests of mankind.’

The method which he has followed in treating his subject, is likewise the most natural that could be contrived. He begins with general preliminary observations, properly exemplified; containing chiefly the *canons* or perpetual rules of interpretation, by which an attentive reader of the sacred history ought always to be directed. To these he has added some observations of the *chronological* kind, for reconciling the dates of certain facts in the Gospels with one another, and with the dates assigned to them by different historians.

Follows the *Harmony* itself: in which the whole series of our Saviour’s history is so disposed, that the reader may at one view compare the accounts of any fact or doctrine, given by the several Evangelists, with one another; and may supply, in the due order of time, whatever hath been omitted by one or more of those inspired writers.

And

And lastly, to connect the whole into one consistent uniform body, to remove any difficulties which the Harmony itself doth not obviate, and to represent the Gospel as equally a rule of *faith* and of *manners*; Mr. Macknight subjoins a *paraphrase*, with a *commentary* in the form of notes *critical* and *practical*. These, the reader will find to be very useful and instructive throughout, and in some places uncommon and curious. As where he enquires into the motive of *Judas's* treachery.

N O T E.

‘ The treachery of *Judas Iscariot*, (says he) in betraying his master, must raise the astonishment of every reader who has any just notion of our Lord’s character. Wherefore the motives swaying him to be guilty of such an atrocious crime, and the circumstances which attended it, deserve a particular consideration.—Some are of opinion that he was pushed to commit this villainy, by his resentment of the rebuke which *Jesus* gave him, for blaming the woman who came with the precious ointment. But though this may have had its weight with him, I think it could not be the only motive; because the rebuke was not levelled against him singly, but was directed also to the rest, who had been equally forward with him in censuring the woman, and who being rebuked at the same time, must have kept him in countenance. Besides, though he had been rebuked alone, it can hardly be supposed that so mild a reproof, would provoke any person, how wicked soever, to the horrid act of murdering his friend; much less *Judas*, whose covetousness must have disposed him to bear every thing at the hand of his master, from whom he expected great preferment. If it is replied, that his resentment was so great as to hinder him from exercising his reason, and hurried him on precipitantly; it should be considered, that though he struck the bargain with the priests a few hours after he was rebuked, almost two days passed before he fulfilled his bargain. Besides, to impute his treachery to the sudden impulses of a strong resentment, is such an alleviation of his crime as seems inconsistent with the character given of it in scripture, where it is always represented in the blackest colours, and said to merit the heaviest punishment.

ment.—Others think that *Judas* betrayed his master out of covetousness. But neither can this be admitted, if by covetousness is understood an eager desire of the reward given him by the priests. For the whole sum was not in value above three pounds ten shillings sterling, a trifle which the most covetous wretch cannot be supposed to have taken as an equivalent for the life of a friend, from whom he had the greatest expectations of gain. The reader will see the strength of this reason, when he calls to mind that all the disciples believed the kingdom was instantly to be erected, and that, according to the notion which they entertained of it, each of them, but especially the Apostles, had the prospect of being raised in a little time to immense riches. Besides, the scripture tells us, that *Judas*'s predominant passion was covetousness. He would not therefore be so inconsistent with himself, as when just on the point of reaping such a reward of his service, to throw all away for the trifling sum above mentioned.—Others attribute *Judas*'s perfidy to his doubting whether his master was the Messiah, and suppose that he betrayed him in a fit of despair. But, of all the solutions, this is the worst founded. For if *Judas* thought his master was an impostor, he must have observed something in his behaviour, which led him to form such an opinion of him; and in that case he certainly would have mentioned it to the chief priests and elders, at the time he made the bargain with them; which it is plain he did not, otherwise they would have put him in mind of it, when he came to them, and declared his remorse for what he had done. Doubtless also they would have urged it against our Lord himself in the course of his trials, when they were at such a loss for witnesses to prove their accusations; and against the Apostles afterwards, when they reproved them for preaching in Christ's name, *Acts* iv. 15. v. 27. Farther, had *Judas* thought his master an impostor, and proposed nothing by his treachery but the price he put upon his life, how came he to sell him for such a trifle, when he well knew that the priests would have given him any sum, rather than not have gotten him into their hands? To conclude, the supposition of *Judas*'s believing that his master was an impostor, is directly confuted

‘ futed by the solemn declaration which he made to the priests, ‘ implying the deepest conviction of *Christ*’s innocence : “ I ‘ have sinned (said he) in betraying the innocent blood.” It ‘ is also confuted by the remorse which he felt for his crime ‘ when *Jesus* was condemned ; a remorse so bitter, that he was ‘ not able to bear it, but fled to a halter for relief.—But since ‘ *Judas*’s treachery proceeded from none of the motives ‘ mentioned, it may be asked what other motive can be ‘ assigned for his conduct ? The Evangelist *John* tells us, that ‘ he was so covetous as to steal money out of our Lord’s bag. ‘ This account of him gives reason to believe, that he first ‘ followed *Jesus* with a view to the riches and other tempo- ‘ ral advantages which he expected the Messiah’s friends ‘ would enjoy ; likewise it authorises us to think, that as he ‘ had hitherto reaped none of those advantages, he might grow ‘ impatient under the delay ; and the more so, that *Jesus* had ‘ of late discouraged all ambitious views among his disciples, ‘ and neglected to embrace the opportunity of erecting his ‘ kingdom, that was offered by the multitude who accompa- ‘ nied him into *Jerusalem* with hosannas. His impatience ‘ therefore becoming excessive, put him upon the scheme of ‘ delivering his master into the hands of the council, think- ‘ ing it the most proper method of obliging him to assume the ‘ dignity of the Messiah, and consequently of enabling him to ‘ reward his followers. For as this court was composed of the ‘ Chief-priests, Elders, and Scribes, that is, the principal per- ‘ sons belonging to the sacerdotal order, the representatives of ‘ the great families, and the doctors of the law, *Judas* did ‘ not doubt but that *Jesus*, when before such an assembly, ‘ would prove his pretensions to their full conviction, gain ‘ them over to his interests, and enter forthwith on his regal ‘ dignity. And though he could not but be sensible that the ‘ measure which he took to bring this about, was very offen- ‘ five to his master, he might think that the success of it would ‘ procure his pardon, and even recommend him to favour. ‘ In the mean time his project, however plausible it might ‘ appear to one of his turn, was far from being free from diffi- ‘ culty. And therefore, while he revolved it in his own mind, ‘ many things might occur to stagger his resolution. At length ‘ some-

something happened which urged him on. Thinking himself affronted by the rebuke, which *Jesus* had given him in the matter of the last anointing, and that rebuke sitting the heavier on him, as he had procured a former mark of his master's displeasure by an imprudence of the same kind, he was provoked. And though his resentment was not such as could inspire him with the horrid design of murdering his master, it impelled him to execute the resolution he had formed of making him alter his measures. Rising up therefore from table, he went straightway into the city to the high priest's, where he found the chief priests and elders assembled, consulting how they might take *Jesus* by subtlety, (see §. 109.) To them he made known his intention, and undertook for a small sum of money, to conduct a band of armed men to the place where *Jesus* usually spent the nights, and where they might apprehend him without the danger of a tumult. Thus the devil laying hold on the various passions which now agitated the traitor's breast, tempted him by them all.—That these were the views with which *Judas* acted in betraying his master, may be gathered, 1. From the nature of the bargain which he struck with the priests, "What will ye give me, (said he) and I will deliver him unto you?" He did not mean, that he would deliver him up to be put to death. For though the priests had consulted among themselves how they might kill *Jesus*, none of them had been so barefaced as to declare their intention publicly. They only proposed to bring him to a trial for having assumed the character of the Messiah, and to treat him as it should appear he deserved. The offer therefore which *Judas* made to them of delivering him up, was in conformity to their public resolutions. Nor did they understand it in any other light. For had the priests thought that his design in this was to get *Jesus* punished with death, they must likewise have thought that he believed him to be an impostor; in which case they certainly would have produced him as one of their principal evidences; no person being more fit to bear witness against any criminal, than his companion. Or, though *Judas* had repented before the trial came on, and had withdrawn himself, the priests might have

argued

argued with great plausibility, both in their own court, and before the governor, that for a man's disciple to require the judges to bring him to condign punishment, branded him with such a suspicion of guilt as was almost equal to a full proof. Likewise when *Judas* returned to them with the money, declaring that he had sinned in betraying the innocent blood, instead of replying, "What is that to us? see thou to that," it was the most natural thing in the world to have upbraided him with the stain he had put upon his master's character, by the bargain he had entered into with them. It is true, they called the money they gave him, "the price of blood." *Matt. xxvii. 6.* But they did not mean this in the strictest sense, as they neither had hired *Judas* to assassinate his master, nor can be supposed to have charged themselves with the guilt of murdering him. It was only the price of blood consequentially, being the reward they had given to the traitor, for putting it in their power to take away *Christ's* life, under the colour and form of public justice. Nay, it may be even doubted whether *Judas* asked the money as a reward of his service. He covetously indeed kept it, and the priests for that reason called it the price of blood. but he demanded it perhaps on pretence of gratifying and encouraging the people that were to assist him in apprehending *Jesus*. To conclude, *Judas* knew that the rulers could not take away the life of any person whatsoever, the *Romans* having deprived them of that power, *John xviii. 31.* and therefore could have no design of this kind in delivering him up: not to mention that it was a common opinion among the *Jews*, that the Messiah would never die, *John xii. 34.* an opinion which *Judas* might easily embrace, having seen his master raise several persons from the dead, and among the rest one who had been in the grave no less than four days.

2. That the traitor's intention in betraying his master was what I have said, is probable from his hanging himself, when he found him condemned, not by the governor, but by the council, whose prerogative it was to judge prophets. Had *Judas* proposed to take away his master's life, the sentence of condemnation passed upon him, instead of filling him with despair, must have gratified him, being the accomplishment

of

• of his project: whereas the light wherein I have endeavour-
• ed to place his conduct, shews this circumstance to have been
• perfectly natural. *Judas* having been witness to the greatest
• part of our Lord's miracles, and having experienced the cer-
• tain truth of them, in the powers that had been conferred
• upon himself, could never think that the council would have
• condemned him as a false Christ, far less as a blasphemer.
• He knew him to be perfectly innocent, and expected that
• he would have wrought such miracles before the council, as
• should have constrained them to believe. Therefore when
• he found that nothing of this kind was done, and that the
• priests had passed the sentence of condemnation upon him,
• and were carrying him to the governor to get it executed, he
• repented of his rash and covetous project, came to the chief
• priests and elders, the persons to whom he had betrayed him,
• offered them their money again, and solemnly declared the
• deepest conviction of his master's innocence, hoping that
• they would have desisted from the prosecution. But they
• were obstinate, and would not relent: upon which his re-
• morse arose to such a pitch, that, unable to support the tor-
• ments of his conscience, he went and hanged himself.—
• Thus I think it probable, that the traitor's intention in de-
• livering up his master, was not to get him punished with
• death, but only to lay him under a necessity of proving his
• pretensions before the grandees, whom he had hitherto
• shunned, thinking that if they had yielded, the whole nation
• would immediately have submitted, and the disciples have
• been raised forthwith to the summit of their expectations.

• This account of *Judas's* conduct is by no means calcu-
• lated to lessen the foulness of his crime, which was the black-
• est imaginable. For even in the light above-mentioned, it
• implied both an insatiable avarice, and a wilful opposition
• to the counsels of providence: and so rendered the actor of
• it a disgrace to human nature. But it is calculated to set the
• credibility of the traitor's action in a proper light, and to
• shew that he was not moved to it by any thing suspicious in
• the character of his master; because, according to this view
• of it, his perfidy, instead of implying that he entertained su-
• spicions of his master's integrity, plainly proves that he had

‘ the fullest conviction of his being the Messiah. And to say
‘ the truth, it was not possible for any one, intimately acquaint-
‘ ed with our Lord as *Judas* was, to judge otherwise of him ;
‘ having seen his miracles, which were great and true beyond
‘ exception, and having experienced his power, in the ability
‘ of working miracles, which, along with the rest of the apo-
‘ stles, he had received from him, and no doubt exercised with
‘ extraordinary pleasure. However, as the motives of mens
‘ actions, at such a distance of time, must needs be intricate,
‘ especially where history is in a great measure silent concerning
‘ them, we ought to be very modest in our attempts to unrav-
‘ el them. For which cause the above account of *Judas*'s
‘ conduct is proposed only as a conjecture worthy of farther
‘ inquiry.’

Again, speaking of our Lord's last appearance to his apo-
stles, ‘ By the history which the Evangelists have given of our
‘ Lord's resurrection, it is evident, that he shewed himself to
‘ his disciples and friends only, and not to the *Jews* in general.
‘ Agreeably to this, *Peter* in his sermon to the proselyte *Cor-*
‘ *nelius*, *Acts x. 39.* says expressly, *Whom they slew and hanged*
‘ *on a tree. 40. Him God raised up the third day, and shewed*
‘ *him openly, not to all the people (of the Jews) but unto witnesses,*
‘ *chosen before of God, even to us (apostles) who did eat and drink*
‘ *with him after he rose from the dead.* It was this circumstance
‘ which gave *Spinoza* a pretext for raising what his disciples
‘ ever since have considered as their strongest argument against
‘ our Lord's resurrection. If, say they, he really arose from
‘ the dead, to have shewed himself to his enemies as well as to
‘ his friends, would have put the truth of his resurrection be-
‘ yond all doubt, than which nothing could be more necessary
‘ to the cause of Christianity : and therefore the supposition of
‘ his having confined his appearances after his resurrection to a
‘ few select friends, renders the whole affair extremely suspi-
‘ cious and improbable. *But this argument, however plausible, has not the least force*
‘ *in it. Because it may be demonstrated, that if Jesus had*
‘ *shewed himself to his enemies and to all the people, these*
‘ *appearances, instead of putting the truth of his resurrection*
‘ *beyond doubt, would rather have weakened the evidence of*
‘ *it,*

it, at least in after ages, and so would have been of infinite detriment to mankind. For upon the supposition that our Lord had shewed himself openly, one of these two things must necessarily have happened. Either his enemies yielding to the evidence of their senses, would have believed his resurrection; or resisting that evidence, they would reject it altogether. I shall begin with considering the latter supposition.

1. Such of our Lord's enemies as resisted the evidence of their senses, or who though they were really convinced, would not acknowledge their conviction, must have justified their disbelief by affirming, that the man who appeared to them as risen from the dead, was not Jesus whom the *Romans* had crucified, but an impostor who personated him. On any other foundation their infidelity would have been ridiculous and absurd. But if the unbelieving Jews by our Lord's appearing personally to them, would have been laid under a necessity of denying the reality of his resurrection, even though persuaded of it in their own minds, the evidence of the fact could have gained nothing by such public appearances; because the generality of the Jews were not capable of passing a judgment upon the falsehood, which Christ's enemies must have made use of to support their denial of his resurrection. Being unacquainted with Jesus, they could not certainly tell whether he was really the person whom the *Romans* had crucified. His apostles, disciples, and acquaintance, who by their long attendance upon him, knew his stature, and shape, and air, and voice, and manner, were the only proper persons by whose determination the point in dispute could be decided. Wherefore, notwithstanding our Lord had appeared to all the people, if any considerable number of his enemies had continued in their infidelity, the whole stress of the evidence of his resurrection must have rested on the testimony of the very persons, who according to the plan pitched upon by providence bear witness to it now, and upon whose testimony the world has believed it. So that instead of gaining any additional evidence by the proposed method of shewing Jesus publickly to all the people, we would have had nothing to trust to but the testimony of his disciples, and that clogged with this incumbrance, that his

‘ resurrection was denied by many to whom he appeared, and
‘ who were not convinced thereby.

‘ 2. But in the second place, it may be fancied that
‘ on supposition our Lord arose from the dead, the whole
‘ people of the *Jews* must have believed, provided he had
‘ shewed himself publickly; and that future generations would
‘ thus have had the fullest evidence of the truth of his resur-
‘ rection.

‘ To this form of the argument I reply, that the greatest
‘ part of our Lord’s enemies having not given themselves the
‘ trouble of attending him often, cannot be supposed so well
‘ acquainted with his person, as to have been able to know
‘ him with certainty. For which reason, though he had shew-
‘ ed himself to them, even their belief of his resurrection must
‘ in a great measure have depended on the testimony of his dis-
‘ ciples and friends. If so, it is not very probable that his
‘ appearing publickly, would have had any great influence upon
‘ the *Jews*, to persuade them to embrace a crucified Messiah.
‘ It is more reasonable to believe, that they would have reject-
‘ ed the whole, and continued in their infidelity.

‘ However, to give the argument as much strength as the
‘ deists can desire, let it be supposed, that in consequence of
‘ our Lord’s appearing to all the people of the *Jews*, the na-
‘ tion in general would have been convinced of the truth of
‘ his resurrection, and become his disciples: what advantage
‘ do we think would the cause of Christianity have reaped from
‘ such great effects of our Lord’s public appearances? Would
‘ the evidence of his resurrection have become thereby the
‘ more unquestionable? Or would modern infidels have been
‘ the better dispos'd thereby to believe? By no means. For
‘ we do not find men of this stamp at all the more apt to be-
‘ lieve the miracles of *Moses* in *Egypt*, at the *Red-sea*, and in
‘ the *wilderness*, because the whole nation were witnesses of
‘ them. The truth is, had our Lord persuaded all the peo-
‘ ple of the *Jews* by appearing personally to them, the objec-
‘ tions against his resurrection would have been tenfold more
‘ numerous and forceable than they are at this present. For
‘ to use the words of the learned Dr. Benson on this subject,
‘ Would not the whole have been called a state trick, a *Jewish*
‘ fable,

" fable, a mere political contrivance to patch up their broken
" credit, after they had so long talked of a Messiah who was
" to come at that time ? " ' Besides, would we not have been
told that the government being engaged in the plot, a fraud
of this kind might easily have been carried on ; especially
as the people in general would eagerly fall in with it, be-
cause it suited their prejudices, and because the few who had
sagacity enough to detect the fraud, could have no opportu-
nity to examine into it. Or if they did examine and de-
tect the fraud, doubtless they durst not make any discovery of it
in opposition to the whole weight of the state : so that they
would let it pass quietly without once calling it into question.

' To say the truth, the resurrection of Jesus universally be-
lieved among the *Jews*, and published to the world by the
concurring voice of the nation, would have been liable to
an infinite number of objections, which are all effectually
cut off by the scheme chosen in the wisdom of Providence.
For as the people in general, but especially the rulers, con-
tinued in their infidelity, the persons concerned in this sup-
posed fraud, must have carried it on under the greatest dis-
advantages. The reason is, instead of having many friends
to assist them, which a fraud of this kind requires, all men
were their enemies, and interested to discover the cheat. In
particular, the *Jewish* rulers we are sure gave all possible en-
couragement to make the strictest scrutiny into the fact, and
into all its circumstances : and many no doubt zealously made
the enquiry with the utmost exactness. The apostles who
preached the resurrection, exposed themselves to the fiercest
resentment of the men in power, because Christ's resurrection
cast a heavy reflection on those who had put him to death.
Besides, it ought to be considered, that if the generality of
the nation had not continued in their unbelief, the apostles
who preached the resurrection would not have suffered
those persecutions which in every country were raised against
them, chiefly by the *Jews*, and of consequence one of the
strongest arguments for the truth of their testimony would
have been wanting. Whereas having been persecuted to
death for preaching the resurrection of their master, this cir-
cumstance fully demonstrates how sincerely they believed the

‘great fact, which they preached with the constant peril of their lives.’ See *Prelim. Observ.* vii. n° iv.

A strain of serious unaffected piety is described throughout the whole work: of this, and of our author’s style (which altho’ that of a *North-Briton*, needs very little indulgence) take the following specimen: ‘Thus endeth the history of the life of *Christ*; a life the greatest and best that ever was led by man, or ever was the subject of any history. The human character of *Jesus*, as it results from the accounts which the Evangelists have given of him, for they have not formally drawn it, is entirely different from that of all other men whatsoever. For whereas they have the selfish passions deeply rooted in their breasts, and are influenced by them in almost every thing they do, *Jesus* was so entirely free from them, that the narrowest scrutiny cannot furnish one single action in the whole course of his life, wherein he consulted his own interest only. The happiness of others was what he had chiefly at heart. And while his contemporaries followed, some one kind of occupation, some another, *Jesus* had no other business but that of promoting the welfare of men. *He went about doing good.* He did not wait till he was solicited, but sought opportunities of conferring benefits on such as stood in need of them, and always reckoned it more blessed to give, than to receive; in which respect he differed exceedingly from the rest of mankind, and was much more like to God than to man.—In the next place, whereas it is common even for persons of the most exalted faculties, on the one hand to be elated with success and applause, and on the other to be dejected with great disappointments, it was not so with *Jesus*. He was never more courageous than when he met with the greatest opposition and the worst treatment, nor more humble than when men fell down and worshipped him. He came into the world inspired with the grandest purpose that ever was formed, even that of saving, not a single nation but the whole world; and in the execution of it, went thro’ the longest and heaviest train of labours that ever was sustained; and that with a constancy of resolution, on which no disadvantageous impression could be made by any accident whatsoever. Calumny, threatenings, opposition,

bad

‘ bad success, with the other evils befalling him, served only to
‘ quicken his endeavours in this glorious enterprise, which he
‘ pursued unweariedly till he finished it by his death.—In the
‘ third place, whereas most men are prone to retaliate the in-
‘ juries that are done them, and all seem to take a satisfa-
‘ tion in complaining of the cruelties of those who oppres-
‘ them; the whole of *Christ's* behaviour breathed nothing but
‘ meekness, patience, and forgiveness even to his bitterest ene-
‘ mies, and in the midst of extreme sufferings. The words,
‘ *Father, forgive them, for they know not what they do,* uttered
‘ by him when his enemies were nailing him to the cross, fitly
‘ express the temper which he maintained thro' the course of
‘ his life, even when assaulted with the heaviest provocations.
‘ The truth is, on no occasion did he ever signify the least
‘ resentment by speech or by action, nor indeed any emotion
‘ of mind whatever, except such as flowed from pity and cha-
‘ rity, consequently such only as expressed the deepest concern
‘ for the welfare of mankind.—To conclude, the greatest and
‘ best men have had failings, which darken the lustre of their
‘ virtues, and shew them to have been men. This was the
‘ case with *Noah, Abraham, Moses, Job, Solomon, Paul,* and the
‘ other heroes celebrated in history. But it was otherwise with
‘ *Jesus.* He was superior to all the men that ever lived, both
‘ in the purity of his manners, and in the perfection of his vir-
‘ tues. He was *holy, harmless, undefiled, and separate from*
‘ *sinners.* Whether you consider him as a teacher, or as a
‘ man, *he did no sin, neither was guile found in his mouth.* His
‘ whole life was perfectly free from spot, or weakness, at the
‘ same time that it was remarkable for the greatest and most
‘ extensive exercises of virtue. But never to have committed
‘ the least sin in word, or in deed, never to have uttered any
‘ sentiment that could be found fault with, upon the various
‘ topics of religion and morality, which were the daily subjects
‘ of his discourse, and that thro' the course of a life filled with
‘ action, and led under the observation of many enemies,
‘ who had always access to converse with him, and who of-
‘ ten came to find fault; is a pitch of perfection plainly a-
‘ bove the reach of humanity. And therefore he who posse-
‘ sed it, must certainly have been divine. Accordingly, the

‘ evidence of this proof being undeniable, both as an argument and as a matter of fact, Jesus himself publickly appealed to it, before all the people in the temple, *John viii. 46.* ‘ *Which of you convinceth (or rather convicteth) me of sin?* ‘ *And if in affirming that I am perfectly free from sin, I say the truth, why do ye not believe me?*

‘ Such was the person, who is the subject of the Evangelical history. If the reader, by viewing his life, doctrine and miracles, as they are here presented to him united in one series, has obtained a clearer notion of these things than before, or discerns a beauty in his actions thus linked together, which taken separately does not so fully appear: If he feels himself touched with the character of Jesus in general, or with any of his sermons and actions in particular, thus simply delineated in writings whose principal charms are the beauties of truth: above all, if his dying so generously for men strikes him with admiration, or fills him with joy, in the prospect of that pardon which is thereby purchased for the world; let him seriously consider with himself, what improvement he ought to make of the divine goodness.

‘ Jesus, by his death has set open the gates of immortality to men, and by his word, spirit and example, graciously offers to make them meet for, and conduct them into the inheritance of the saints in light. Wherefore, being born under the dispensation of his gospel, we have, from our earliest years, enjoyed the best means of acquiring wisdom, virtue, and happiness, the lineaments of the image of God. We have been called to aspire after an exaltation to the nature and felicity of God, set before mortal eyes in the man Jesus Christ, to fire us with the noblest ambition. His gospel teaches us, that we are made for eternity; and that our present life is to our after-existence, what childhood is to man's estate. But as in childhood many things are to be learned, many hardships to be endured, many habits to be acquired, and that by a tedious course of exercises, which in themselves tho' painful and it may be useless to the child, yet are necessary to fit him for the business and enjoyments of manhood; just so, while we remain in this infancy of human life, things are to be learned, hardships to be endured, and habits to be acquired,

acquired, by a laborious course of discipline, which however painful must chearfully be undergone, because necessary to fit us for the employments and pleasures of our riper existence above. Our Father, ever mindful of us, has sent down Jesus, the express image of his own person, to initiate us into, and carry us through this course of education for eternity. Enflamed therefore with the love of immortality and its joys, let us submit ourselves to our heavenly teacher, and learn of him those graces, which alone can make life pleasant, death desirable, and fill eternity with ecstatic joys.'

ART. IV. *The HISTORY of the ROYAL SOCIETY of London for improving of natural knowledge, from its first rise. In which the most considerable of those papers communicated to the society, which have hitherto not been published, are inserted in their proper order, as a supplement to the Philosophical Transactions.*

By Thomas Birch, D. D. secretary to the Royal Society. The first and second volume. Dedicated to his Majesty. 4to. Pr. 1l. 5s. in boards. Millar.

WHEN we consider any production of nature or of art, we are not satisfied with viewing it in its more advanced state, or in its maturity, and perhaps enumerating the various uses to which it may be applied; our curiosity leads us farther, to enquire into its origin, its early culture, and the successive slow steps by which it arrives at perfection; for without these we can have but an imperfect knowledge of the subject we are examining. And if we apply this observation to the whole system of *natural philosophy* itself, that beautiful and solid fabrick, which has been rearing for more than a century past, we shall own that neither the *history of the Royal Society* by Bishop Sprat, nor the *Philosophical Transactions*, at large or abridged, had rendered this work of Dr. Birch impertinent and superfluous. There wanted still a more minute detail, and in the order of time, of all the proceedings of that illustrious body; such as might not only satisfy the curiosity of the most inquisitive, as to the progress of experimental philosophy, but might ascertain to every author his discoveries or inventions, and save to the ingenious much time and labour; which, for want of

due information, they often bestow upon enquiries already proposed and finished.

In this detail, 'tis true, we meet with some things that may appear trifling, and some that are fictitious and unphilosophical. Mention is made of *sympathetic* powders, a lunar sphere, the art of flying, &c. but these can give no offence, if it is consider'd, that as no fact or opinion is admitted in experimental philosophy but upon the faith of experiments, neither ought any thing to be exploded, till it has undergone the same test. Besides, such things are accidentally useful another way; they are the *straws* and *feathers* with which crazy fellows tickle themselves, till they expose their own futility and ill-nature. Let such laugh; let even a poet, enraptured with the dreams of a sublimer but less intelligible philosophy, call the *society* an assembly of *dunces*; experimental philosophy, conscious of her own dignity, smiles at the vain insult; and shall continue to diffuse useful and ornamental improvements thro' human life, when all our rhimes, perhaps the art of rhyming itself, shall be buried in eternal oblivion.

But, without expatiating on these things, let us hear the account the learned doctor gives of his own work.

Though the design of continuing the *History of the Royal Society* from the year 1667, in which that of Bishop *Sprat* was published, can want no apology, if the execution of it shall in any measure correspond with the dignity of the subject; yet as the present work professes to trace it back thro' a period, which has been already treated of by that excellent writer, it will undoubtedly be expected of me to premise the grounds of that part of my undertaking.

Admired as his performance is in general, especially the review contained in it of ancient and modern philosophy, and the defence and recommendation of experimental knowledge, the great object of the Royal Society; the earliest and ablest members of that body*, as well as their successors, still wished, that the account of its institution and progress had been more full and circumstantial in the narration of the facts related by him, and enlarged by inserting many others of equal import-

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* See Mr. *Boyle*'s works, vol. v. p. 325 and 367.

ance, which were omitted; and that the order of time, in which they occurred, had been more exactly marked.

‘ This consideration, added to the motives of gratitude for
‘ the honour done me by the Society in electing me one of
‘ their secretaries, and of zeal for the interest of science in ge-
‘ neral, induced me to attempt the compiling from the original
‘ journals, registers, letter and council-books, both a supple-
‘ ment to Bishop Sprat’s history, and a continuation of it, il-
‘ lustrated with many other particulars relating to the subject
‘ from manuscript and printed authorities, with the addition of
‘ the most important papers communicated to the Society,
‘ which have not yet been published. And of these there is no
‘ inconsiderable number, as the *Philosophical Transactions* were
‘ not begun till *March 1664*, about four years after the So-
‘ ciety’s journals and register-books commence; and as the
‘ publication of those *Transactions* was discontinued for four
‘ years from *January 1679* to *January 1683*, though supplied
‘ in some measure by Mr. Hooke’s *Philosophical Collections*; and
‘ for three years from *December 1687* to *January 1690*, besides
‘ other smaller interruptions amounting to near one year and
‘ a half more, before *October 1695*, since which time the *Trans-
‘ actions* have been regularly carried on. The whole is digest-
‘ ed into a chronological order, as most proper for ascertaining
‘ the origin and improvements of the several discoveries in na-
‘ ture and inventions of art, and for doing justice to the claims
‘ of their respective authors.

‘ The two first volumes are now offered to the public, from
‘ whose candor I hope, that industry and fidelity, the most es-
‘ sential qualifications in a work of this kind, will atone for the
‘ want of that beauty of style, copiousness of imagination, and
‘ force of eloquence so eminent in the great prelate already
‘ mentioned ; which were indeed more necessary in his time
‘ for vindicating the institution of the Society from the clamors
‘ of ignorance, prejudice, and bigotry, than they are in this
‘ more sober and enlightened age for representing the detail of its
‘ performances, the plainest account of which is perhaps pre-
‘ ferable to the most elaborate ornaments.

‘ No fact has been omitted, which appeared to me important in itself or by its connexion with others, that are so. The failure

‘ failure of experiments is recorded as well as their success. ‘ And I have been not in the least solicitous to suppress, in the ‘ earlier part of this work, some few traces of false though re-‘ ceived opinions ; since it will be found, that the mention of ‘ them in the Society was generally followed by so strict and ‘ judicious an examination of them, as ended in their confuta-‘ tion. My great aim has indeed been to give the history of ‘ the Royal Society the extent due to so copious a subject, as ‘ it is in fact the history of philosophy in the last and present ‘ age. And the account, which I have added towards the close ‘ of every year, of the most eminent members, who died in it, ‘ is a small tribute to the memory of those men, to whose ge-‘ nius and labours the Society owes its glory, and the public ‘ the various improvements of real science and the most useful ‘ knowledge.’

As a specimen of the work itself, and of the scrupulous cau-
tion and judgment with which the first founders of the society
proceeded in their enquiries, observing every where the rules
and examples left them by the immortal *Bacon*, take the two
following articles.

‘ 1661, January 2. ‘ On this day were entered into
‘ the register-book * of the society the following questions,
‘ propounded by the lord viscount *Brouncker* and Mr. *Boyle*,
‘ according to an order of the society of the 5th of *December*,
‘ and agreed upon to be sent to *Teneriffe*.

“ 1. Try the quicksilver experiment at the top, and at se-
“ veral other ascents of the mountain ; and at the end of the
“ experiment upon the top of the hill, lift out the tube from
“ the stagnat quicksilver somewhat hastily, and observe, if
“ the remaining mercury be impelled with the usual force or
“ not. And take by instrument, with what exactness may be,
“ the true altitude of every place, where the experiment is
“ made ; and observe, at the same time, the temperature of
“ the air, as to heat and cold, by a weather-glass ; and as to
“ moisture and drynes, with an hydroscope ; and note what
“ sense the experimenters have of the air at those times re-
“ spectively.

“ 2.

“ * Vol. i. p. 1.

“ 2. Carry up bladders, some very little blown, some more, and others full blown; and observe, how they alter upon the several ascents.

“ 3. Take up a statera, two balls of like substance, differing in weight or bigness, and an open empty bottle, to the highest part of the hill, and there stop the bottle exactly well; and then weigh that and the balls (each severally) with the statera there, and at the several ascents, and also below; and likewise the bottle again, filled with the air below, and stopped as before, noting the different weight of the stopper, if not exactly the same.

“ 4. Try by an hour-glass, whether a pendulum clock goes faster or slower on the top of the hill than below.

“ 5. Try the force of a stone-bow, or other spring, both above and below, and note well the difference.

“ 6. Make the experiment of two flat polished marbles upon one another with a weight hanging at the lower, and carefully note the greatest weight, that may be applied on the top of the hill, and also below.

“ 7. Try whether birds, that fly heavily, or others clogged with as much weight as they can well fly with below, can fly as well, better, or worse above.

“ 8. Observe what alterations are to be found in living creatures carried thither, both before and after feeding: and what the experimenters do find in themselves as to difficulty of breathing, faintness of spirit, inclination to vomit, giddiness, &c.

“ 9. Try to light a candle with a match, and fire some spirits of wine; and observe, if they burn upon the top of the hill as well as below; and of what figures, colours, &c. the flames are.

“ 10. Fire powder in a fusee, or otherwise; observe the manner of firing, the force of the powder, the motion of the smoke, and the duration of it: the like of other combustible things, as to flame, smoke, &c.

“ 11. Carry up a vial of aqua fortis, or other smoky liquor, and there open it, and observe, whether the fumes ascend as much as they do below. Quench lime at the top of the hill,

“ hill, and observe the degree of heat, and duration of it, in
“ respect to the like quenched below.

“ 12. Observe, whether any vapours fasten in little drops
“ to the outside of a vessel filled with snow and salt, and try
“ the experiment of freezing with it.

“ 13. Carry to the top two or three bright pieces of iron
“ or copper, and observe there, whether the air doth cause any
“ beginning of rust in them.

“ 14. Take some of the snow, that lies the highest upon
“ the mountain, up to the top (if it may be) and observe what
“ alteration is made upon it by the air.

“ 15. Try whether a filtr or siphon will bring over liquors
“ as well on the top of the hill as below.

“ 16. Observe the difference of sounds made by a bell, watch,
“ gun, &c. on the top of the hill, in respect to the same below.

“ 17. Observe diligently by a quadrant or double horizontal,
“ what variation the same needle hath both above and below.

“ 18. Look upon the stars (or the letters of a book at some
“ certain distance) with a perspective, as well above as below,
“ the air being clear; and observe accurately the best distance
“ of the glasses in each place.

“ 19. Try if any difference may be found above in things
“ to be smelt or tasted, from what they had below.

“ 20. Make an exact narrative of every thing observable
“ upon it; as where it is earthy, sandy, gravelly, rocky, &c.
“ What caves, precipices, windings and turnings, &c. What
“ living creatures, plants, &c. And send over a little of every
“ remarkable vegetable, that may be found thereon.

“ 21. Repeat the experiments, if conveniently they may, at
“ both the solstices and equinoxes.

“ 22. Observe accurately the time of the sun's rising on the
“ top of the hill and below; and note the difference.”

“ 1663, April 29. Mr. Louther and Mr. Sprat were admitted.

“ Dr. Wren shewed his model of the theatre to be built at
“ Oxford for the university acts, and upon occasion for plays;
“ and was desired to give in writing a scheme and description
“ of the whole frame of it, to remain as a memorial among
“ the archives of the society..

“ Mr.

‘ Mr. Long gave some account of the generation of ants, how they come out of the pods full of eggs, which receive immediately the male, and then become ants: and it was observed, that they were maggots, that came out of the pods, since they appear in the microscope to move and gape.

‘ He remarked, that he had seen the maggot under a stag’s tongue.

‘ He made also the experiment of killing water-newts with bay-salt, wormwood-salt, and *sal prunellæ*; the first killing them more slowly than the two other. They being put into fresh water, did not recover.

‘ He mentioned, that the land-newts are more noxious than the water-newts; and that toads, though they are not venomous in the cool and moist season of the spring, yet are so in the heat of the summer, especially in *Italy* and such like hot countries. He added, that a toad in the height of summer being broken, infects and poisons with its very steam.

‘ The experiment with bay-salt, &c. was ordered to be made upon toads, both male and female; and the operator was directed to provide some of them against next the meeting.

‘ Dr. Croune affirmed, that he had seen a true viper with a young live one in its belly.

‘ Mr. Long mentioned, that the female viper hath four teeth, two above and two below; but the male only two, and those above.

‘ Dr. Goddard’s glass with stale vinegar was produced, which had been kept close stopped with a cork for five or six days; whereby most of the little leeches swimming therein were killed, appearing now stretched out in length, and so floating and moved up and down, but not moving themselves, or wriggling as they do when alive.

‘ Mr. Boyle was desired to communicate his papers concerning the manner, in which his father, the Earl of Corke, had carps transported into *Ireland*, where they were not before.

‘ Sir Robert Moray mentioning a way used in *Scotland* for producing fish, where they were not, by transporting of spawn, was desired to make a full inquiry after it, and to communicate it to the society; which he promised to do.

‘ Mr.

‘ Mr. *Hooke* produced two microscopical observations, one of a mine of diamonds usual in flints; the other a spider appearing to have six eyes: but this latter was not yet perfectly drawn.

‘ The *virgula divina* was ordered to be tried at the next meeting, Mr. *Boyle* and Mr. *Brereton* affirming to have seen it succeed in the hands of others, though theirs were not so lucky as to have that effect performed by them. The operator was ordered to desire the apparatus from Mr. *Brereton*, to be tried both by the naked hand, and after the way practised by *Gabriel Platt*, printed in his treatise, intituled, *A discovery of subterraneal treasures* *, p. 12.

‘ Mr. *Boyle* was again desired to speak with the artist about the method of softening wood, and hardening it again.

‘ Sir *Robert Moray* related, that an old watch, when to be mended, was found to have the steel so hard, that it could not be filed, either before it was heated, or after it was cooled again, but only whilst it was red hot.

‘ Mr. *Long* mentioned to have seen a breast-piece so tough, that it could not be pierced by a pistol-bullet, but was only indented.

‘ Col. *Tuke* was desired to take an occasion to speak with his highness Prince *Rupert*, concerning the way of tempering steel to that toughness, that it will not easily be pierced; and to see whether he would please to discover it in favour to the society.

‘ Dr. *Croune*’s three experiments, brought in at the last meeting, were read, and ordered to be registered †, as follows :

“ EXPERIMENT I.

“ An egg being put into half a pint of *Champagne* wine, first a great number of small bubbles rose up to the surface of the wine, and there remained in the exact figure of the egg. Then being left in twenty-four hours, there was a hard tar-tarous matter adhered to the shell, of a sad redish colour. This egg was taken out, and another put in, and after that another, to the number of five, all which had a quantity of the same matter crusted about the shell; but the latter less

* Printed at *London* in 1639, in 4to. † Original Register, vol. ii. p. 218.

“ than the former, and the wine in about a week's time lost its colour, standing open in the air in a broad glass, and looked like strong-beer in the glass.

“ Another single egg being left in the like quantity of the same sort of wine a week, the shell was corroded by the liquor in several places, which did not happen before.

“ EXPERIMENT 2.

“ There were put into the ventricle taken out of a person executed about five pints of *French* wine, of which in three days time a pint and an half transfused through the pores. In the same manner it passed through that gut, which is commonly called the *duodenum*, but through the *ileum* in a much shorter time. It brought with it through the pores of the *duodenum* much of the mucus, that lines that gut.

“ EXPERIMENT 3.

“ A carp being hung up in filliting, so fitted that it might conveniently swallow, and sack and bread being given it, put with a little spoon into the mouth, it would not (as far as could be discovered) swallow it, and after four or five hours time died. This trial was made in Dr. Goddard's cellar.”

“ Dr. Croune was desired to try the experiment of transfusion upon the ventricle of a live dog, and to repeat that of the carp with as much care as possible; and that of the egg with small pieces of an egg-shell put into a glass with wine luted up.

“ Mr. Boyle mentioned, that he had tried the experiment of the egg in sack, and found it also incrusted with tartarous matter.

“ It was queried, whether this was done by precipitation or corrosion.

“ Dr. Croune was desired to give an account in writing of the bladder of the tench killed in the engine; which bladder, he said, was found flat, but expanded itself again, when put into the engine, upon the exhausting of the air.

“ Dr. Wren was desired to acquaint Mr. Hooke, with the apparatus and progress, which he had made in the experiment

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‘ment of hatching eggs by the equal and moderate heat of a lamp, in order to prosecute the experiment, which was said to have been so far advanced, as that thereby blood was produced in eggs.

‘In the survey of the zodiac the lord viscount Brouncker and Sir Robert Moray assigned to themselves *Sagittarius*; Mr. Balle, *Libra*; Dr. Pope and Dr. Croune, *Aries*; Dr. Wren and Mr. Hooke, *Taurus*.

‘Mr. Boyle was desired to try, whether highly rectified spirit of wine and camphire dissolved in it will flame away together.

‘May 6. Mr. Boyle made the experiment of spirit of wine highly rectified and camphire dissolved in it, which burnt all away, the flame being on the top whitish and blue beneath.

‘He made likewise an experiment of a body swimming in water, and by the addition of more water sinking to the bottom, and by the diminution thereof swimming again. The body swimming was a little glass bubble open at one end, and containing a bubble of air with water. The vessel, in which this was exhibited, was a pipe of five or six feet long. And the like phenomenon followed on the blowing in of air, and drawing it out again. Mr. Boyle being desired to bring in a full account of this in writing, declared his intention of publishing it in a treatise of his to be printed.

‘Mr. Aubrey mentioned, that holly-berries, after they have lain five or six hours at the bottom of a vessel with water, will rise and swim in the middle thereof: which was thought to be caused by a kind of fermentation and swelling, and thereby taking up more space. The experiment was ordered to be tried in winter.

‘He suggested, that grains of wheat, if good and sound, will sink in water, and by sinking get a bubble of air sticking to them; and after some time rise again, the bubble breaking, and then sink the second time to the bottom, but never rise again. This he said he had tried with all other sorts of grain, except rye, but none of them did the like.

‘The *virgula divina* was tried, but by unlucky hands. It was ordered to be tried again with shoots of one year’s growth, and after Gabriel Platt’s method, tying the end of

‘the

the hazel to a staff in the middle with a strong thread, so that it hang even, like the beam of a balance.

A toad and slow-worm were killed by throwing salt of tartar and common salt upon them.

Mr. *Hooke* exhibited a microscopical observation of a female gnat, distinguished from the male by the bigness of her belly; that of the male being thin and lank, the male having also a tuft.

He being asked, whether he had received from Dr. *Wren* an account of the way of hatching eggs by a lamp, answered, that he had received it in good part; and that the doctor had promised to communicate the rest to him.

Monsieur *De la Quintinye*'s letter was read, excusing his not communicating for the present his discourse and experiments of the culture of trees, and promising to continue his labours upon that subject; and intimating his inclination, after more advancement in it, to publish it.

Mr. *Beal*'s offer of sending to the society some hortulane discourses in manuscript of Dr. *Jungius*, and *Caleb Morley*'s mnemonical scrolls, together with his explication, was accepted of.

Sir *Robert Moray* mentioned, that the Earl of *Sandwich* had assured him, that at the depth of sixty fathom water, six men could pull up an anchor; which, when it came near the surface, ten men could scarce do.

Sir *Robert* moved, that it might be tried, whether bodies would vary in their weight, being sunk under water, as they will do, being let down into deep mine-pits, according to Dr. *Power*'s experiment, wherein a brass-lamp, that was of an exact pound weight at the top of the pit, weighed at the bottom thereof, being sixty-eight yards distant from the top, lighter by an ounce at least.

Mr. *Hooke* was ordered to bring in some experiments upon every head of those queries, which he brought in writing at this meeting, concerning the condensation of air, in order to make them in the compressing engine. The said queries were ordered to be entered *, and were as follow:

“ 1. To what degree the air may by this means be condensed ?

“ 2. What strength is requisite to condense it into several degrees ?

“ 3. What bodies will suffer a condensation ? as what liquors, whether water, quicksilver, oil, spirit of wine, &c.

“ What solid bodies ? as metals, glass, stones, &c.

“ 4. With what force it will be able to shoot a solid body ? as a bullet ; or a fluid ? as water, &c.

“ 5. What bodies the air, or other liquors may be forced into or through ? as whether through lead, tin, iron, brass, box, ivory, &c. whether the air may be forced into liquors, as water, wine, &c.

“ 6. How much heavier the condensed air will be ; or how much the weight of a light bulky body will be altered ? as whether it may be made heavy enough to make a feather, the pith of elder, cork, or the like, swim or float at the top of the air ?

“ 7. Whether some fluid bodies will not grow solid and fixed, whilst they remain under a pressure ?

“ 8. Whether the congruity and incongruity of some bodies will not be changed ? that is, whether some liquors, that were before congruous and mixt, will not prove incongruous and separate from each other ? and the contrary.

“ 9. Whether there will be any variation in the rising of liquors in small pipes ? and whether filtration would be hindered or promoted ?

“ 10. What variation there will be found in the refraction of the rays of light ?

“ 11. Whether the air may not grow thicker ? that is more opacious.

“ 12. What variation there will be found, as to heat and cold ?

“ 13. Whether fire will last much longer, or be sooner extinguished ?

“ 14. Whether the smoak will at all descend, or not rather float at the top like a cloud.

“ 15. What hindrance bodies will suffer in their motions through it ? as how much slower a pendulum will vibrate, &c.

“ 16. What animals will live in it, and what die ?
“ How those that live endure it ? whether pleasantly or with
“ regret : if it seem painful to them and offensive ? whether it
“ make them nimble and acute, or dull and sleepy, &c.
“ Whether fishes will live in water under a pressure ? what
“ they are, and how they endure it ?
“ Whether with pressure they will grow heavy and sink to
“ the bottom of the vessel ? whether several bodies, that will
“ swim in water in open air, will not sink by the increase of
“ pressure ?”

ART. V. *The FORTUNE-TELLER, or footman ennobled. Being the history of the right honourable Earl of R—— and Miss Lucy M——y. In two volumes, 12mo. Price 6s. Noble.*

NOTHING could have obliged us to the perusal of a performance so wearisome as the *Fortune-teller*, but the absolute necessity under which we are laid by our plan, of giving some account of every thing that appears in print. In the conduct of the piece, there is nothing either entertaining, interesting, or instructive ; nor yet the slightest gleam of talent or invention. The narration, which is excessively insipid, manifests as great an ignorance of the language in which it is written, as the piece does want of genius and observation.

We shall, in as few words as possible, give the plot, and illustrate it with a quotation or two from the body of the work ; but first we beg leave to present a few, out of the multitude of mistakes, in which this authorling has been involved by his ignorance and affectation.

Election, he uses for *inclination* ; *evicted of*, for *being deprived of* ; *recur*, for *occur* ; *recapitulate*, for *ruminative* ; *subsist*, for *exist* ; *propriety*, for *possibility* ; *surprisal*, for *reproach*, &c. &c. &c. drawing his arm out of his shirt, he calls *extracting it* ; putting it on, he terms *encasing himself* ; and for *reading a letter thro'*, tells us *he has surveyed every syllable of it*.

The plan is as follows : A woman, who had led a very retired but genteel life in *Hampshire*, dying suddenly, left an

only son, to whom she had given an excellent education, with little money, and fewer friends, without ever having communicated to him what family he was of, or who was his father; for he had never seen this son, who is the hero of the ensuing sheets. Being thus suddenly reduced from opulence to poverty, he resolves to get into service, assuming the feigned name of *Cæsar Barrett*, ‘ My necessities prevailing for my not being over-nice in my choice, I travelled into *Worcestershire*, where, says he, I struck at the first place that offered, being in the family of *William M—n—y*, Esq; neither could I possibly have gained a better, had I been to have made my election through the whole country.’ *Cæsar* had not been long in this family, before both his mistress and her daughter *Lucy* fell in love with him; the advances of the former he rejected, but became so deeply enamoured of the latter, ‘ that her image occupied the whole stage of his soul.’ This tender pair resolve to marry the first opportunity that offers, believing that the strict union of wedlock can only be propagated by affection: and *Miss* declares, that rather than not have *Cæsar* for a husband, she would have chosen ‘ to have remained in the indescribable womb of non-existence;’ and sooner than submit to wed the son of *Lord B——n*, who is proposed by her father, she says, ‘ she would supplicate for non-existence.’

Cæsar being one day lost in the extasies of embracing his young mistress, to whom he has given the pretty endearing name of *Floria*, is discovered by the mother; from whose resentment he secures himself by flight, never stopping till he comes to a little public-house many miles from the scene of his detection. Here he takes up his lodging, and meets a *Gipsy* or stroling fortune-teller, who takes a liking to him, and carries on a wretched correspondence for several months between him and his *Floria*, by whom he is largely supplied with money. *Floria* at length having absolutely refused my lord’s son, is suddenly hurried away to her uncle’s house, which is at a vast distance from her father’s. Thither *Cæsar* and his companion follow her; and the former putting on petticoats, passes for the daughter of the latter, who changes her female dress for a red-coat, a sword, and the title of Major. In these assumed characters they deport

port themselves so well, that they are caressed by the whole county, and become quite intimate in the uncle's family, whereby *Floria* and *Cæsar* have a thousand opportunities of conversing together; nor were they once discovered for more than three years; tho' one day, our memoir-writer tells us, ' they had like to have been caught in the very fact,' the uncle having surprized them in a private walk, ' where they could no ways avoid those tendernesses, that the recess invited them to, by the most fond embracings of each other;' he observes that they did not hear the old gentleman until he was close upon them, because ' there is a kind of stupor over the faculties, as to every external object, whilst the very soul is issuing into the bosom of the party beloved; then clasped to one's breast in the heat of amorous dalliance, this creating an absence of thought as to every other sensation.'

Notwithstanding the very virtuous light in which *Cæsar* sets his mistress, it appears from this circumstance, that she was no better than she should be; however, the old gentleman has not the least suspicion of the truth of the matter; nor is the deceit found out, till they betray themselves by talking too loudly in his hearing: he being a cool man, conceals his knowledge of the affair, with a view to entrap them the more securely; but by his delay they have an opportunity to escape, leaving *Floria*, and her uncle's daughter Miss *Sally*, who was her confidant, in doleful dilemma at their departure.

Cæsar and the *Gipsy*, after this interruption of their pleasures, ramble about from place to place to avoid falling into the uncle's hands; and one day, in which both are recapitulating the former accidents of their lives, the *Gipsy* discovers *Cæsar* to be her lawful son, by the Earl of *R*—, a *Scotch* nobleman; but having been obliged to conceal the marriage for family reasons, she had sent this the issue of it to be educated in *Hampshire*, under the care of her sister Mrs. *Beaufort*. When my lord died, she took a journey into *Hampshire*, to draw her child out of obscurity, and place him in the sphere of life whereto his birth intitled him; but being informed that her sister was dead, and that the boy had wandered away no body knew whither, in a fit of delirium she associated with a set of *Gipsies*, whose vagrant course of life she vowed never to quit, till she

should find her son. This great end being now obtained, *Caesar*, whom we must hereafter call my lord, and the *Gipsy*, alias the Countess dowager of *R*—, set out for *Scotland*, where she put him in possession of 20,000*l. per annum*.

Having settled his affairs in this part of the world, he returns to *England*, where by saving Mr. *M—n—y* from ruin, and paying off a mortgage of 54,000*l.* that was upon his estate, he obtains his consent to marry *Floria*. We cannot say the old gentleman had behaved to her for some time before with any great politeness; in one place we find him addressing her thus—‘ a lascivious whore—who might have sat at the helm of your species; to descend so low, as to become the trull of a dirty skip-kennel; a fellow gendered from the very filth and scum of the earth.’ The novel concludes with the death of the countess, Mr. *M—n—y* and his lady, and leaves my lord and *Floria* a happy couple, with fifteen children to provide for. We shall dismiss this article, with quoting a remarkable reflection made by his lordship on meeting some disappointments in high life, ‘ What is it in grandeur, says he, that can be so taking with mankind, as in spite of its numerous inconveniences should draw men into the lusting after it?’

ART. VI. OBSERVATIONS on the ancient and present state of the islands of Scilly, and their importance to the trade of Great-Britain. In a letter to the Rev. Charles Lyttleton, LL.D. dean of Exeter, and F.R.S. By William Borlase, M.A. F.R.S. Price 6*s.* Sandby,

THIS long letter contains a geographical general description of the *Scilly* isles; with the topography, natural history and curiosities of the most remarkable islands in particular.—The subject is so rocky and barren, that it cannot produce much entertainment or instruction.—The inhabitants boast neither antiquity, history, nor tradition—Except the coarse, uncultivated soil and naked rocks, all that presents itself to the eye amount to no more than a few rude stones, supposed to be the remains of temples consecrated to the worship of the Druids, a very few burrows of the pagan burying-places,

places, karns or heaps of stones, the ruins of an abbey, the fragments of an old fortification, wretched farm-houses, one or two miserable villages, and a curious light-house.—The author has made shift to extend his detail of these particulars, together with a very dry historical or rather chronological account of charters, and some conjectures of his own, to one hundred and forty pages in quarto, of very good print upon excellent paper, adorned with four well executed prints, exhibiting different views of the islands; besides a plate representing the plan of a supposed Druid temple.

Mr. *Borlase* gives some plausible reasons for thinking that the *Scilly* isles known to the ancients by the name of *Cassiterides*, and described as only ten in number, have suffered some great change by an earthquake or inundation.

The reader will be pleased to see the description of the light-house in the island *Agnes*, which serves as a beacon for ships at sea. ‘ The greatest ornament of this island is the light-house, which, as you may never have seen one, give me leave to describe. It stands on the highest ground, and is indeed a fine column. The building from the foundation to the bottom of the lantern, is of stone, fifty-one feet high, the gallery D four; the sash-lights eleven feet six inches high by three feet two inches wide; each pane of glass is one foot nine inches and a half high by one foot five and an half wide of the best crown-glass, the number of sashes sixteen. The column is divided into three stories, marked by three lifts or astragals A, B, C; the stairs up to A are of stone, but thence to B, and C, are of timber; on the floor of the lantern is laid a platform of brick, upon which stands a substantial iron grate, square, barred on every side, in which the coal fire is lighted every night, and a bellows (of the same size and make as smith’s bellows) so fixed as to blow the fire when it wants that assistance. The lantern E, consisting wholly of timber-work and glass, is a spacious room; it has a coving canopy roof, in the middle of which there is one large chimney F, which has many subordinate funnels round it, all piercing the roof, and contributing to discharge the smoke. To supply the fire they use a great deal of coals, which are drawn up through a trap door by means of a wind-

‘ lass ; what cinders the fire leaves are thrown into a gutter-hole just above I, and descending through a hollow passage made purposely in the buttress K, are discharged at G. At D there is a gallery quite round the lantern, railed in ; this gallery serves for air to the fire-men, and to clean and repair the windows, and, as is mentioned before, collects the rain-water which descends through the lead-pipe H into the cistern L. The whole stonework is plastered white, which makes it as useful a mark by day for ships coming from the southward as the light of the fire does by night.’

As the author’s conjecture concerning the depopulation and division of those islands, is curious and well supported, we shall insert a few pages in his own words.

‘ Two causes of the extinction of the old inhabitants, their habitations, and works of peace, war, and religion, occur to me ; the gradual advances of the sea, and a sudden submersion of the land.

‘ The sea is perpetually preying upon these little islands, and leaves nothing where it can reach but the skeleton, the bared rock.

‘ It has before been mentioned that many hedges now under water, and flats which stretch from one island to another, are plain evidences of a former union subsisting between these now distinct islands. History speaks the same truth. “ The isles of *Cassiterides*, says *Strabo* *, are ten in number, close to one another, one of them is desert and unpeopled, the rest are inhabited ;” but see how the sea has multiplied these islands, there are now reckoned more than an hundred and forty, into so many fragments are they divided. The continual advances which the sea makes upon the land at present, are plain to all people of observation, and within these last thirty years have been very considerable. I was shewn a passage which the sea has made within these seven years through the sand-bank that fences the abbey-pond, by which breach, upon the first high tide and violent storm at east, or east-south-east, one may venture to prophesy that this still, and now beautiful pool of fresh water, will become a branch of the sea, and consequently exposed to all the

‘ rage

* Lib. iii. Georg.

rage of tide and storm. What we see happening every day may assure us of what has happened in former times, and from the banks of sand and the low lands giving way to the sea, and the breaches becoming still more open and ir-remediable, it appears that there has been a gradual declen- sion and diminution of the solids, and as gradually a progres- sive ascendancy of the fluids for many ages. But farther, ruins and hedges (as has been observed before, pag. 63.) are frequently seen upon the shifting of the sands in the friths be- tween the islands, and the low lands which were formerly cultivated, (particularly those stretching from *Samson* to *Tref- cow**,) have now ten feet water above the foundations of their hedges, although at a reasonable medium we cannot suppose these foundations formerly to have been less than six feet above high-water level, when the lands were dry, arable or pasture grounds; this therefore will make sixteen feet dif- ference at least between their ancient and present level; there are phænomena of the same nature to be seen on these shores; as particularly a straight-lin'd ridge like a cause- way, running cross the old-town creek in *St. Mary's* which is now never seen above-water. On the isle of *Annet* as is said before, pag. 41.) there are large stones now covered by every full tide, which have rock-basons cut into their surface, and which therefore must have been placed in a much higher situation when those basons, in other places ge- nerally so high, and probably of superstitious use for receiv- ing the waters of heaven, were worked into them.† Again— Tin-mines they certainly had in these islands two hundred years before Christ.‡ What is become of these mines? for the mines at present to be seen shew no marks of their being ancient. To account for these alterations, the gradual

ad-

** Ibidem.

† A person taking a survey of the *Chanel* in the year 1742, took one of his stations at low-water, as he told me, upon this rock, [viz. the *Gulph-rock*, midway betwixt *Penzance* and *Scilly*] where he observed a cavity like a brewer's copper, with rubbish at the bottom, without being able to assign a cause for it's com- ing there." *Heath's account of Scilly*, p. 157. This could be no other than a rock-bason, and consequently this rock is greatly sunk by being now entirely cover'd with the sea, at least nine hours in twelve.

‡ See pag. 74.

‘ advances and slow depredations of the sea will not suffice ;
‘ we must therefore either allow that these lands, since they
‘ were cultivated, and built upon, have sunk so much lower
‘ than they were before, or else we must allow that since
‘ these lands were fenced and cultivated, and the houses and
‘ other works now under water, the whole ocean has been
‘ raised as to its surface, sixteen feet and more perpendicular ;
‘ which latter supposition will appear to the learned without
‘ doubt much the harder of the two. I conclude therefore
‘ that these islands have undergone some great catastro-
‘ phe, and besides the apparent diminution of their islets by sea
‘ and tempest, must have suffered greatly by a subsidence of
‘ the land, (the common consequence of earthquakes) attended
‘ by a sudden inundation in those parts where the above-men-
‘ tioned ruins, fences, mines, and other things of which we
‘ have no vestiges now remaining, formerly stood. This in-
‘ undation probably destroy’d many of the ancient inhabi-
‘ tants, and so terrified those who surviv’d, and had where-
‘ withal to support themselves elsewhere, that they forsook these
‘ islands, by which means the people who were the *aborigines*,
‘ and corresponded so long with the *Phœnicians*, *Greeks*, and
‘ *Romans* were reduced to the last gasp. The few poor remains
‘ of the desolation might soon lose sight of their ancient pro-
‘ sperity and eminence, by their necessary attention to food
‘ and rayment ; no easy acquisitions, when their low-lands,
‘ ports, and towns were overwhelmed by the sea.

‘ Give me leave to observe in the next place, that this in-
‘ undation may be traced in the traditions we have had for
‘ many ages among the *Cornish*, and stands confirm’d by some
‘ phænomena on the shores of *Cornwall*.

‘ That there existed formerly such a country as the *Lioneffe*,
‘ stretching from the land’s-end to *Scilly* isles is much talked
‘ of in our parts. *Antoninus* places a little island called *Liffa*
‘ here, but whether he means the *Wolf* ledge of rocks men-
‘ tioned pag. 1, or any portion of the *Scilly* isles is uncertain ;
‘ however there are no appearances of any island in this chanel
‘ at present. Mr. *Carew*, in his Survey of *Cornwall*, (pag. 3.)
‘ argues from the plain and level surface of the bottom of the
‘ chanel, that it must at one time have been a plain extended
‘ above

above the sea. In the family of *Trevilian*, now resident in *Somerset* but originally *Cornish*, they have a story, that one of their ancestors saved himself by the help of his horse, at the time when this *Lionesse* was destroyed; and the arms of the family * were taken, as it is said, from this fortunate escape. Some fishermen also have insisted that in the chanel betwixt the land's-end and *Scilly*, many fathoms under water, there are the tops of houses, and other remains of habitations; but I produce these arguments only as proofs of the tradition and strong persuasion amongst the *Cornish*, that such a country once existed and is now buried under the sea, not as proofs of the matter of fact, for of that I am very dubious, the *Cassiterides*, by the most antient accounts of them, appearing always to have been islands. I rather guess that this tradition of the *Lionesse*, and a great country between the land's-end and *Scilly*'s being overwhelmed with the sea, might have taken it's rise from that subsidence and inundation which not only these islands have certainly undergone, but part of the shores of *Cornwall* also, for in *Mount's-Bay* we have several evidences of a like subsidence. The principal anchoring place is called a lake †, but is now an open harbour. *St. Michael's-Mount*, from it's *Cornish* name ‡, must have stood formerly in a wood, but at full tide is now half a mile in the sea, and no tree near it. *Leland*, (Itin. vol. iii. p. 7.) talking of this mount, says that an "ould legend of *St. Michael* speaketh of a tounelet in this part, now defaced and lying under the water;" in confirmation of which alterations I must observe, that on the beach betwixt the mount and the town of *Penzance*, when the sands have been dispersed and drawn out into the sea, I have seen the trunks of several large trees in their natural position, (as well as I can recollect) worn smooth just above their roots, upon which at full tide there must be twelve feet of water; neither is what *Mr. Scawen* says in his MS. § an inconsiderable confirmation that *Cornwall* has lost much land on the southern coast, that there was "a valley between *Ramhead* and *Loo*,

" and

* Gules, from a fesse wavy azure and argent. a horse issuing Ar.

† *Gwawas Lake*. ‡ *Carreg lûz en Kûz*, a hoary rock in a wood.

§ Pag. 9, 10. written in his own hand.

“ and that there is to be seen in a clear day, in the bottom of “ the sea, a league from the shore, a wood of timber lying “ on it’s side uncorrupted, as if formerly grown therein, when “ it was dry ground thrown down by the violence of the “ waves. Of this several persons have informed me (says “ Mr. Scarwen) who have, as they said, often seen the same.”

“ So that the shores in *Scilly* and the neighbouring shores in *Cornwall* (not forgetting the *Wolf* ledge of rocks midway between both *) are equal evidences that there has been a subsidence of the land in these parts, and the memory of the inundation which followed upon that subsidence is preserved by tradition, though, like other traditions, greatly enlarg’d and obscur’d by fable.

“ When this inundation happen’d we may be willing to know, but must be without hopes of knowing with any certainty. In the time of *Strabo* and *Diod. Siculus*, the commerce of these islands seems to have been in full vigour; “ abundance of tin carried in carts,” says the latter; “ but “ ten islands in all, (says *Strabo*) and nine of these inhabited.” The destruction therefore of *Scilly*, must be placed after the time of these authors; that is, after the *Augustan* age, but at what time after, I find nothing as yet that can determine: *Plutarch* indeed (of the cessation of oracles) hints that the islands round *Britain* were generally unpeopled in his time; if he includes *Scilly* among them, and was rightly inform’d, then this desolation must have happened betwixt the reign of *Trajan* and that of *Augustus*.

“ There was a great subsidence in the southern coasts of *England* in the time of *Edward the first*, whereby *Winchelsea* near *Rye* in *Suffex* was swallowed up, and its ruins are now three miles within the high sea †, and for the unhappy inhabitants who had lost their town, *Edward the first* bought land and gave it them, and there stands the new *Winchelsea*. But I must observe, that if the subsidence at *Scilly* and *Mount’s bay* were so late, we could not have been without some notice of it, and in the complaints of the monks of *Scilly* to *Edward the first* (which will be mentioned hereafter) we must needs have found so great a misfortune particularly mentioned;

* See before, Note * pag. 90. † *Norden’s Survey of Cornwall.*

tion'd; whereas their petition was only for protection from pirates and foreign sailors.

‘In the year 1014 happen'd a great inundation, of which the *Saxon Chronicle* gives this account: “*Hoc item anno in vigiliis Sancti Michaelis contigit magna ista maris inundatio per latam hanc terram quæ longius expatiata, quam antea unquam, demersit multa oppida et hominum numerum inenarrabilem.*” But I think the catastrophe of these islands cannot be placed even so late as this; for the monks being placed here either by *Athelstan*, in the year 938, or soon after, nothing of this kind could have happened but it would have appeared somewhere or other, in the papers of *Tavistock-Abby*, at least, if the monks of *Scilly* were united to that abby at its first foundation in the year 961. I therefore conjecture that this inundation must have happened before *Athelstan's* time; and by the *Irish* annals I find an inundation which might probably have affected the south of *Ireland*, and at the same time reach'd *Scilly* and the coast of *Cornwall*, which are not above fifty leagues distant from it to the east, nor much more than a degree to the south of it.

“In the end of *March*, A. D. 830, *Hugh Dornaighe* being monarch of *Ireland*, there happened such terrible shocks of thunder and lightning, that above a thousand persons were destroyed between *Corea-Bascoin*, a part of the county of *Cork* then so called, and the sea-side. At the same time the sea broke through its banks in a violent manner, and overflowed a considerable tract of land. The island then called *Innisfadda*, on the west coast of this county, was forced asunder and divided into three parts. This island says my author, lies contiguous to two others, *viz. Hare Island* and *Castle Island*, which lying in a range, and being low ground, might have been very probably then rent by the ocean *.”

As this inundation in the southern parts of *Ireland* seems well attested, and might not unlikely have reached *Cornwall* and *Scilly*, I should think it most suitable to history, that

‘this

* *Smith's Natural and Civil History of Cork*. vol. ii. pag. 11. *Keating*, pag. 52.—An old *Irish* manuscript.

‘ this was what reduced, divided, and destroyed the *Scilly* islands, and over-run the lands on *Mount’s Bay*.’

The inhabitants subsist chiefly by making *kelp*, which is manufactured in the following manner: ‘ *Kelp* is made during the months of *June* and *July*, somewhat later or earlier as the season proves favourable (that is, dry) or otherwise. After *July* they think it for their advantage not to clip, or gather any more weed, but let it grow till the subsequent year. There are several sorts of this *alga-marina*; the gross bottle-ore, which has hollow nobs, or pustules in it, is reckoned to make the best *kelp*. Each island has its proper limits assigned for gathering, of which limits they are exceeding jealous, and will not suffer any to transgress, and cut ore in the territories of their neighbours. As the rocks near the shore cannot furnish a sufficiency of weed, they go off in fair weather at full sea, and place their boats among the distant ledges; when the water sinks and their boat grounds, they get out of their boats, and with hooks cut off from the rocks the ore-weed and load their boats; when the tide rises, their boat floats, and they bring their cargo into their own island, where they spread it thin upon the beach that it may dry; after it has been turned often, and is dry, if the weather is likely to prove wet, they cock the ore, as they term it, in the same manner as we do hay, but in much less heaps, and let it rest. Having thus prepared the ore, and made a circular shelving-pit in the sand seven feet diameter, and three feet deep, they line the sides of the pit with stones, that whilst they are stirring the ore-weed neither sand nor earth may insinuate itself into the *kelp*, and debase it: then putting a small bush of furze lighted, into the bottom of the pit, they place carefully and lightly some of the dryest ore-weed on the fire. The fire, weak at first, they nurse with great attention till it gains strength, and then feed it with fresh ore, which is brought to the master-burner, by boys or girls who wait his commands. At this time the smoke of the ore-wood rises, spreads itself with the wind, like a thick heavy mist, with a most disagreeable scent, and if it be calm weather it hangs in the air for some time after the burning is over; and, I should think, must affect tender lungs, and weak

weak stomachs: when a sufficient quantity of the ore-weed is laid on, and the fire very strong, the whole has the appearance of bright burning embers; they then fall to mixing and stirring it with iron rakes, from one side of the pit to the other, till it begins to run, and an imperfect kind of vitrification ensues; and when all the mass is melted, they let it settle, and it consolidates into a lump in the bottom of the pit, as in a mould, or trough, and when cold it is fit to ship off.

There is great difference in the quality of the *kelp*, and more skill in burning it than one would imagine; that which is of closest texture and smallest grain, most free from sand and earth, is much to be preferred; and in some islands they are reckoned to make better *kelp* than in others; in St. Martin's best of all. Having laid some of the best sort in a window in the month of June, the weather hazy and moist, I found it to imbibe the moisture of the air plentifully, and wet every part of the window whither soever I moved it; and in a very rainy day and night, it yielded more water than usual, the water extremely salt and pungent. By this it appears that *kelp*, consisting of sea-salt principally, will waste and suffer, if exposed to rain; and therefore the sooner it is shipped off after burning, the better it must be, and the more in weight.

An industrious man may get five or six pounds during the two months of the *kelp* season; the year before I was at Scilly, several persons got more; but then they had the good luck to sell it at two pounds three shillings *per ton*, which was the greatest price it had to that time been sold at. When it was first made there, they sold it for eighteen shillings, and for three years last past for one pound two shillings and six pence *per ton*.

Mr. Borlase concludes with some just observations on the importance of these islands to the *British* nation, and offers some judicious hints for rendering them still more important and defensible.

ART. VII. *Memoirs of the court of Augustus.* By Thomas Blackwell, *J. U. D.* Principal of Marishal-college in the university of Aberdeen. Vol. II. 4to. Pr. 6s. Millar.

THIS learned and ingenious gentleman, after having in his letter to the Duke of *Newcastle* bestowed some proper encomiums upon his noble patron, &c. proceeds to the business of the second volume; the contents of which are as follows.

- ‘ Book V. The state of the empire after the Proscription. The reduction of *Rhodes* by *Caius Cæfus*. The conquest of the *Lycian Cantons* by *M. Brutus*.
- ‘ Book VI. War in *Afric*: *Phænician* antiquities: *Cornificius* and *Varro*. Picture of *Rome* under the *Triumvirs*: *Hor-tensia* and the ladies: *Cæsar* defeated at sea.
- ‘ Book VII. March from *Asia*. Ist. battle at *Philippi*: death of *Cæfus*. II^d. battle of *Philippi*: death of *Brutus*: extinction of liberty. Killing of *Cæsar* canvassed.
- ‘ Book VIII. State of the *East*: *Antony*’s way of life: corporation of players. State of *Italy*: *Cæsar*’s sickness: veterans mutiny. *Fulvia* and *L. Antony*: siege of *Perugia*: massacres. *Antony* and *Cleopatra* at *Tarsus*: his poet *Boethius*. Submission of *Domitius Enobarbus*: peace of *Brindisi*. Love-adventures—marriages: peace of *Miseno*. *Herod* the Great’s story: *Parthian* antiquities: *Ventidius*’ victories. *Cæsar*’s ministry: *Virgil* and *Horace* brought to court: *Areius* and *Athenodore* philosophers: their important services.
- ‘ Book IX. *Sicilian* war—shipwrecks—sea-fights—*Cæsar*’s distress. Defeat and death of *Sextus Pompey*. *Lepidus* divested: change of measures, and beginning of *Cæsar*’s mild administration.’

To give a general idea of this work: Our learned author has from ancient scraps and fragments collected many of the most interesting facts, and entertaining anecdotes, of the most important period of the *Roman* history, which, from the iniquity of time, have arrived at us only in this straggling manner. In the execution of this work he has displayed his learning,

learning, perhaps with more ostentation than art. It ought never to appear, that the chief purpose of an author is to shew his erudition: but a too constant attention to this object has, in some measure, hurt even the plan of this performance; for we find the course of the narration sometimes interrupted by philological and critical observations, which however curious, ingenious, or amusing, happen to be so foreign to the historical events, that they would make rather a whimsical appearance, even in the shape of notes.

Our author's language is for the most part reasonably good, tho' in many places we cannot help thinking it very faulty; which we suppose is partly owing to his familiar acquaintance, not only with the ancient, but perhaps all the modern languages, which a man of curiosity and taste would chuse to study. But as the very faults of a favourite author are too apt to be copied (for the most humble imitator that crawls, can make a shift to copy faults) we think it our duty to take notice of some of the most glaring instances of irregular language, that appear in this work. But before we descend to particulars, we must observe once for all, that the promiscuous use of ancient and modern names of places and persons, is hardly allowable in correct writing. And to translate the proper name of a man from *Greek* or *Latin* into *English*, as I don't know what *Greek* name into *Croſbow*; or *Anſer* into Mr. *Gofſling*; or instead of *Philippolis*, to say *Philipſbury*, which if we must modernize should rather be *Philipſburgh*; does not found well in a serious performance.

We must also take notice, that our author is sometimes faulty in misapplying the particles, and often in omitting them. And to put an end to our general observations, *these* for *those*, *will* for *ſhall*, and *would* for *ſhould*, are mistakes which occur almost as often as any opportunity offers throughout the whole course of this performance.

The prediction of the fall of Rome, quoted from Polybius.]
Line 2. 'The two ways in which the constitution of a state
' may be over-turned.' *Qu.* should it not rather be *by*
' *which* ?'

Line 19. 'The government then assumes the prettiest of all
' names, LIBERTY AND POPULAR SWAY; but becomes in

‘effect the *worst of all things*, A MOB-RULED NATION.’ From our learned author’s intimate acquaintance with the Greek language, we should never have thought of comparing one word of his translation with the original, if it had not been for some appearance of impropriety in the *prettiest* of all names; but especially in *a government which becomes a mob-ruled nation*. Dr. Blackwell knows perfectly well that the Greek word *καλός* does not only mean *pretty, handsome, or beautiful*, but almost every thing that is great or good; and according to this latitude of signification, it might perhaps as properly be supposed in this place to mean the most *noble*, or if you please the most *specious*, of all *names or titles*. Οχλοκρατία, as every body knows, means the *tyranny or absolute power of the mob*; but not the *nation* which is *ruled by the mob*. This *ochlocratia*, which *Polybius* talks of, is not the *wisest form of government* imaginable; accordingly it has seldom been observed to last beyond a few days, and for the most part has flourished only for a few hours.

Preface.] ‘*Julius Cæsar’s memoirs.*’ *Qu.* why not *commentaries*, as they are usually called, from the title which the great Author himself thought fit to give them?

The letter.] ‘What was drawing me so soon from the circle of my friends in *London*? *Qu.* could what was drawing be Mr. P——’s own words?

The memoirs.] Page 3. ‘*The nearer Gaul*,’ seems to be a new phrase, and not to sound so well as the old received one *the Cisalpine Gaul*.—Line 5. ‘*Every thing dear to men*,’ or *to mankind*.—Line 7. ‘*The highest trial*,’ sounds ill; besides, the *severest* would have been the properer word.

Page 8. Note 1. ‘*This rare lady.*’ Such a phrase is never used seriously, at least in modern *English*. Our author means *this extraordinary woman*.

Page 13. line 28. ‘*He formed himself in the most genuine manner.*’ The Doctor is often particular in the application of this word *genuine*.

—Line ult. ‘*This eminent youth’s younger brother, the reverse of his elder, thought he would become a great man.*’

Pag. 14. line 28. ‘*That mother-land of slaves.*’

Page 14. line 32. 'The *Tarsians*, and other disaffected towns.'

Pag. 16. line 5. 'The city *Smyrna*.' The particle *of* is missed here.

——— Line 16, &c. 'When they parted from one another—they were pretty *lonely*, and but ill prepared for great undertakings, having neither men, money, nor ships, &c.'

Pag. 19. 'An embassy of *Rhodians* came to him with a message full of *these* pretensions, which are easily invented to colour treachery, &c.'

Pag. 20. 'At this time two leaders—blew them up, with expatiating upon their victories over *Demetrius the Town-taker*, &c.' The phrase *to blow up* is not usually applied in this manner; and the *Town-taker* might perhaps as well pass, as he commonly does amongst the *English* writers, with his Greek distinction of *Poliorcetes*.

Pag. 23. The account of the sea-fight between the *Romans* and the people of *Rhodes*, which is wrote with conciseness and perspicuity, concludes rather too tamely. 'They then gave up the contest, and in *poor plight* fled back to *Rhodes*.'

Pag. 24. line 7. *Newly supplied* squadron; *reinforced* seems the properer word.

Pag. 29. line 1, 2. 'They had pillaged the oracle of *Apollo* at *Claros*, that of the same twin-god at *Branchidé*.' There may be some emphasis in this *twin-god* which does not at first sight appear.

Pag. 31. the note. Is it proper to call *Asia* a term of geography?

Pag. 32. line 6. 'By a *tract* of frugality, temperance, and courage.'

——— Line 10. 'Adjected to his dominions.' *Adjecta* seems to sound better than most of the new words with which our language has been lately enriched.

——— Line 11. 'One of *these* keen and happy spirits,' for *those*.

Pag. 25 *. *the second of that name*, line 2, &c. 'For it held in general that all the princes and states that loved or-

* This refers to a typographical error in marking the pages in the Doctor's book.

‘der and a *legal* life, such as *Attalus*, *Massanissa*, the *Athenians*, the *Marfeillians*, were friends to the senate, to the equestrian order, and the common-wealth: but the rapacious and debauched, such as *Cleopatra*, *Mithridates of Comagene*, *Ariobarzanes of Cappadocia*, the *Laodiceans*, the *Tarsians*, and all the *pyratical Cilician* tribe, were zealous *Cæsarians*.’

A *legal* life might perhaps as well have been called a *regular* or a *virtuous* one; but as there is something curious in the observation which this sentence contains, we have thought proper to insert the whole of it.

Pag. 32. line 9. ‘*Lycia* and *Curia*, high unequal countries.’ *Unequal* is rather an odd word for mountainous or hilly.

— Line *antepenult. &c.* ‘But so true a disciple was he of the *ARUSPICES*, that he discovered after all, *that the birds had directed him to his GOOD.*’ Is not *Augures* the proper word here rather than *Aruspices*? The learned author surely knows this as well as any one living.

Pag. 26. The conclusion of note 2. ‘To which he joined a piece of criticism that required accuracy and *wide* learning of *CHRONOLOGICAL MISTAKES.*’ Our author uses this word several times where *extensive* would do better.

Pag. 26. line 11. ‘And in a little.’ The word *time* added here would make it better *English.*

Pag. 29. line 1. ‘Was a wound that *invenomed* the more, the less he durst complain, &c.’

— Line 7. ‘Then the pent-up flame broke forth against his base accusers, and *ungracious* progeny.’ Instead of *ingrateful* or *unnatural*.

We find an affectation of common-place poetry and a florid style, with a mixture of incorrect language, in our author’s description of the siege and destruction of *Xanthus*, the capital of *Lycia*, from pag. 31. the second, to pag. 43.—The same fault occurs upon the like occasion in other parts of the work, as in pag. 75.

Pag. 50. line 3. ‘*Whipping-boys*, and nursery-companions, of the young prince.’

Book VI. pag. 54. 'Numidia—and—Zama, he gave to the famous *Sallustius Crispus*—to be pillaged; which that preacher of abstinence performed so tightly, as to acquire the character of a monster of inconsistency in his life and writings.' It is easy to guess what our author means by the word *tightly* here, but he might have chosen a better one.

Swords-men for soldiers, pag. 81.

Women of honour and fair fame, pag. 82.

Pag. 66. line 22. 'They (the *Hungarians*, &c.) are famous for their achievements under *John Zisca*, the scourge of monk'ry, &c.' Our ingenious author could surely have express'd his meaning here, without coining a new word, and such an ungraceful one as *monk'ry*, which needed no contraction to make it still the more so.

Pag. 67. line 7. 'He might have fairly rivalled it with *Luretius*, &c.'

Qu. Whether there is any good authority for the phrase *rivalled it*?

Pag. 67. line 13. 'This real *Roman*.' *True* would not sound so strange as *real* seems to do here, and it expresses the same thing.

Pag. 70. end of paragr. 1. 'Drove him (*Juba*) and *Petreius* to the desperate resolution of fighting together; or, rather of running on each other's swords, to make a military exit.' *To make a military exit*, we take to be rather too ludicrous a phrase here. Perhaps our author's meaning might as well have been expressed in such plain words as, *that they might die like soldiers*.

Pag. 72. near the bottom. 'Yet it is certain that a noble body of *these men* and *these horses*, were the very flower of that tremendous army that bore down,' &c. There would perhaps be no harm in changing *these men* and *these horses* for *such cavalry*.

Pag. 75. 'The battle joined with *furious shock*—until this great and good man—received a mortal wound, and glorious fell in the cause of *Rome*.' This kind of poetical language seems to be out of its place.

Pag. 83. 'The necessity of affairs——had forced them to
' harsher measures than they inclined.' The particle *to* at
least is wanting here, to make it tolerable *English*.

Pag. 84. 'But precepts and schooling are weak restraints
' upon a headstrong youth, void of mercy and truth.' *Mercy*
and *truth* are rather old-fashioned words here, and might
perhaps without much loss be changed for *humanity* and *honour*.

Pag. 85. "It had been pity for Plancus—No man spoke
or wrote with more *neatness*."

Pag. 87. 'At the same time this strange alternative was pro-
posed, that whoever would willingly strip himself of his *entire*
' estate should have a right to re-demand the *third* part of it;
' which was in effect to lose the *whole*, and then go to law
' with the Triumvirs for the *third*.' This was more properly
giving up the *whole*, than merely *losing it*.

Pag. 89. 'This able pleader (*Hortensius*) had three chil-
dren; two sons and a daughter. The eldest son turned out
' a worthless rake, and begot another still more worthless than
' himself.' If our author means he begot another *rake*, it
might perhaps pass. But, as he says, that this eldest son of
Hortensius begot another son, some exact prig of a critic who
loves a little chicanery, may possibly wish to be informed
whether this eldest son of *Hortensius* begot this *other* son for
himself or for his father.

— Line 15, &c. 'But *Hortensia* the daughter inherited,
' or shall we say *intercepted* the graces of the orator's person,
' and the strength of his genius?' *Answ.* Perhaps it is safer to
stick to the first word *inherited*, than to say *intercepted*.

— Line 20. 'Hortensia addressing herself to these new
' governors, said undaunted, *As decency required*; my Lords,'
&c. This *said undaunted* seems to give a blunt ungraceful
air to this eloquent lady's address; such a common phrase
as *spoke to this purpose* might have done quite as well in this
place.

Pag. 90. What occasion is there to use such an old-fashion'd
word as *aggrieve*, where there is no kind of joke or humour
aimed at?

Pag. 91. line 4. ‘Thinking it hard in the general submission of the men, if the *females* should dare to harangue in the *forum*, &c.—Qu. should it be *if* or *that*? The *females* is rather a ludicrous word, and seldom or perhaps never used by very genteel people.

— 2d paragr. l. 2d. ‘*catched by shews.*’

Pag. 93. line *ult.* ‘That he had dashed both *his* and his friend *Gellius*’s name out of the dead list.’ ‘The *proscribed* or *condemned* is surely the proper epithet for *list* in this place.

Pag. 94. ‘The worst of men throw in some act of generosity or mercy in the midst of their villainies, which serves as a sort of atonement to their own conscience, and is the foundation of the maxim, that there is no character *quite compleat*, either in good or evil.’ To indulge a little quibble, this can at most be the foundation of only the only half of this maxim.

Pag. 95. the bottom. ‘*Cassellius* was in years, and of much such a turn and spirit as the old lively *Mainard*, an eminent serjeant at law; who, on the Prince of *Orange*’s complimenting him as the oldest lawyer in *Britain*, replied with a bow, ‘*that he had like to have out-lived the LAW itself, if his Highness had not come over to its rescue.*’ This old serjeant *Mainard* seems to be introduced here somewhat abruptly; and, from his unexpected appearance, makes rather an odd figure amongst the ancient *Romans*. But if our ingenious author could no longer contain himself from repeating the serjeant’s witty reply, and found this such a happy opportunity for it, which is more perhaps than every reader will allow, he might as well have thrown it out in the shape of a note.

Pag. 96. note 1st. ‘This was his fort.’ It may be supposed that here our author means, *this was what he excelled in*. It is impossible to conceive how often this *fort*, this little hard stunted *French* word has attempted to thrust itself into the *English* language. It is one of those many *French* pretenders, who, notwithstanding the repeated endeavours of the vain, haughty, and presumptuous enemies of our most sacred protestant language will never be able to establish itself here. If it was less insignificant than it is, there stands an old *English* *fort* that will never suffer it to pass.

Pag.

Pag. 96. line 19. ‘Alluding to the liberty taken by spectators to throw oranges and fruits at players.’ Qu. Are not oranges *fruits*, or, if you please, *fruit*? Might not this sentence be made better *English*, by some very slight alterations? —Alluding to the liberty taken by the spectators of throwing oranges and *other fruit* at the players.

Pag. 99. line 12. ‘Pompey’s squadron consisted of light agile frigates.’ The *English* language has not yet admitted the word *agile*. Neither is *swirls* an *English* word; see line 17. ‘The current and immense caverns on either coast occasion swirls and a rowl.’

Line 29. ‘Gave Pompey in end a fair superiority.’ Why is the particle *the* omitted here, the sentence is not *English* without it?

Pag. 99. ‘But the sharp out-look kept by the admiral.’ I think it is usual to say *look-out*.

Pag. 100. line 7. ‘In midst.’ The particle *the* omitted again.

Pag. 101. line penult. ‘As tho’ they had been immediately to offer him battle.’ One would rather chuse to say *as if*.

As the nature of our undertaking obliges us to take notice of several other performances which have lately appeared, we must defer what further observations we have to make upon this learned work, to some future occasion.

ART. VIII. A SERIES of DISSERTATIONS on some elegant and very valuable Anglo-Saxon Remains: 1. A gold coin in the Pembrochian cabinet, in a letter to Martin Folkes, Esq; late president of the Royal Society, and of the Society of Antiquaries. 2. A silver coin of Mr. John White’s, in a letter to Mr. White. 3. A gold coin of Mr. Simpson’s of Lincoln, in a letter to Mr. Vertue. 4. A jewel in the Bodleian Library. 5. Second Thoughts on Lord Pembroke’s coin, in a letter to Mr. Ames, secretary to the Society of Antiquaries. Also the coins engraved on a copper-plate. With a Preface, wherein the question, whether the Saxons coined any gold

gr.

or not, is candidly debated with Mr. North. By Samuel Pegge, A.M. 4°. Pr. 2s. 6d. Whiston.

WE apprehend it would be needless to give any particular account of this work. For as it chiefly tends to establish a fact of great importance to the curious collectors of our English Antiquities, to wit, THAT OUR SAXON ANCESTORS HAD AMONGST THEM SOME COINED GOLD; it is natural to suppose, that none of those curious persons who find themselves much interested in that important question will rest satisfied without perusing the work itself, in which it is discussed. Whether this question is here *candidly debated* (as the author declares) or not, might perhaps as well be left to the impartial reader to pronounce; tho' for ought that appears to us even Mr. North himself has no cause to complain in this respect. We cannot dismiss this article without some exception to the author's language, which we are afraid is not *Sterling English* throughout; not to mention some words, such as the adverb *groundedly*, and the verb *dissertate*, which seem to be of Mr. Pegge's own *coining*. But the *English* language will probably grow neither the richer nor the baser for them. For harsh ill-sounding awkward words do not easily become current in our language, even tho' the learned and great *opinatire* their establishment. However, this gentleman's new words have a claim to the more civil treatment, that he does not throw them out with the insolent air of one who pretends to improve the *English* language, while perhaps he is only endeavouring to stiffen it with *Latin*, or inervate it with *French* words and phrases.

ART. IX. *Medical and Chemical OBSERVATIONS on ANTIMONY.* By Dr. Huxham. Pr. 1s. Hinton.

THE Doctor, in the beginning of this treatise, gives a very necessary caution against the rash use of antimonials; and judiciously observes, ' that though antimony is without all doubt a most excellent mineral, when duly prepared, and skilfully administered; yet whoever would give antimonial medicines with safety and success, should be well acquainted with

‘ with the analysis of that mineral, and its component principles; should know what different combinations, preparations, and doses of them will effect; otherwise it may prove a poison instead of a remedy.’ And this he illustrates by several examples.

As to its analysis he says, ‘ That clean, crude antimony consists of much sulphur, and a considerably greater quantity of reguline metallic parts, which last constitute the very body or essence of antimony, and in which resides its drastic power and emetic quality. The sulphur, or at least what may be called the external sulphur, is little or nothing different from common sulphur, and serves to blunt or sheath the points of the reguline particles, to the spiculine or needle-like form of which the doctor attributes the emetic quality of antimonial preparations. The less therefore,’ says he, ‘ of the external sulphur that adheres to the reguline part of antimony, the more vehement is its operation, and *vice versa*.

‘ But besides this gross external sulphur, as he calls it, which is not at all necessary to the constitution of the reguline, metallic part, he says, an internal or metallic sulphur appears absolutely requisite to the existence of the regulus as regulus; for when antimony is quite deprived of all its sulphur, by what is called the humid or dry calcination, it ceases to be metallic or antimony, and can never be reduced to its original nature and form, but by the addition of some sulphureous body.’ Of which he gives several instances.

His observations on some of the common antimonial preparations are very ingenious and useful, and upon the whole it appears, that the preparations are more or less active, according as the proportion of the sulphur to the reguline part is diminished or increased.

He observes that ‘ sulphur auratum, *Kermes* mineral, *Ruffel’s* powder, or *Wilson’s* panacea of antimony without fire, are all of the same nature, though indeed somewhat different in their strength, and pretty uncertain in their operation; and therefore require a careful hand to prepare, and a good head to administer them with advantage. Whoever would give them,’ he says, ‘ should begin with small doses, as a grain or two; but as he finds they agree, may gradually increase

‘ to

‘ to eight or ten, especially if they are intimately incorporated with any resinous extract, natural balsam, or the like. But the doses should by no means too quickly succeed one the other; for solid antimonials may lie a considerable time in the body without any sensible effect, and yet, at length, operate all on a sudden, with exceeding great violence, particularly when wine, cyder, or any vegetable acid, are swallowed upon them.’

Wherefore he greatly prefers the infusion of the glass, regulus, or crocus of antimony, in sound generous wine, to any other preparation of that mineral, as by far the most certain, safe, and effectual; and the *vinum antimoniale* made with glass, or regulus, he thinks the best, which in the advertisement prefixed to the observations, he orders to be prepared as follows:

‘ Let one ounce of well prepared glass of antimony, powdered, be infused, cold, in 24 ounces of sound *Madiera* wine for 10 or 12 days, shaking it sometimes.—Let it settle for a day or two, then decant the wine, and filtrate it thro’ whitish-brown paper, and keep it in a glass bottle well stopped.

‘ The antimonial glass should not be powdered and rubbed much in a bras or bell-metal mortar, lest the particles of the copper should be rubbed off with it, which will also dissolve in the wine.

‘ This antimonial wine,’ he says, ‘ may be given out of whey, tea, wine, beer, cyder, in a word, out of any aqueous or vinous liquor, from 30 or 40, to 60 or 80 drops to adults, as an alterative, attenuant, and diaphoretic; not but that the first doses commonly cause a slight nausea or sickishness at the stomach, and sometimes even a small degree of puking, with a stool, or two.—But after using it two or three days the stomach is scarce at all affected by it.’

The doctor recommends ‘ antimonials, and the *vinum antimoniale* in particular, in obstinate rheumatisms, in cold scorbutic affections, in most cutaneous diseases, in asthmatic, leucophlegmatic, and icteric disorders, in old stubborn head-aches, vertigo, epilepsy, and mania.’ He likewise very frequently gives it ‘ in some acute as well as chronic disorders; and particularly in slow fevers, low irregular intermittents and remittents, in catarrhal fevers, in a peripneumonia notha,

‘ and

‘ and even in a true peripneumony, after proper evacuations, ‘ towards the close, when the spitting is prematurely suppressed, ‘ and great anxiety and difficulty of breathing come on. In ‘ like circumstances,’ says he, ‘ it is very proper in the small- ‘ pox also ; and I have had the satisfaction, through divine ‘ goodness, of seeing it many times very happily succeed in ‘ many desperate cases ; the expectoration returning sometimes ‘ with a gentle vomitting, sometimes a stool or two, and some- ‘ times an universal kindly sweat.

‘ It may be given,’ he says, ‘ with safety, and repeated with ‘ success, two, three, or even four times in twenty-four hours ‘ in small doses, and so continued for days together. And he has ‘ very frequently given it with success, from ten to thirty drops, ‘ to children of a year or two old, in the chin-cough, and ‘ asthmatic oppressions, when an attempt to force down more ‘ nauseous medicines had endangered a suffocation and con- ‘ vulsions.’

But though the doctor prefers the *vinum antimoniale* above mentioned to any other preparation of antimony, yet we must not neglect mentioning the *antimoniated æthiops*, as he calls it, which, he says, he has given for a great many years, with great advantage, in several cases, particularly in cutaneous disorders, obstructed scrophulous glands, rheumatisms, &c. when the common æthiops had been found much less successful. It is prepared of crude antimony, exceedingly fine powdered, p. iij. of pure quicksilver, p. iv. of flowers of sulphur, p. ij; rubbed into an impalpable black powder, dose from 9 ss to 9 ij.

ART. X. *The APPRENTICE, a farce in two acts, as it is perform'd at the theatre royal in Drury-lane. By Mr. Murphy.*
Pr. 1 s. Vaillant.

THE author ushers this performance into the world with an advertisement containing a panegyric upon the actors by whom it was exhibited ; and indeed, considering the success which attended the representation, he cannot say too much in their praise : for, without their assistance, the *Apprentice* would

would hardly have emerged from his native obscurity, by the intrinsic merit of the piece.

The professed aim of the author was to reform a set of apprentices, who (it seems) assemble at a certain alehouse, and, instead of conversing like other mortals, spout tragedy, or in other words repeat fragments of plays with great vociferation, to the manifest prejudice of their masters, the utter perversion of their own understandings, and the grievous disturbance of the neighbourhood.

This may be a laudable undertaking, and even a conscientious act of duty in Mr. *Murphy*, who is said to have been once a member of that venerable fraternity: but, as this character or disposition is limited to a petty beerhouse in one of the avenues of *Covent-garden*, the moral of the piece cannot be very extensive, nor the humour (if it contains any) be generally understood.

In order to convey a more distinct idea of the production, we shall severally consider the plan and the execution.

Dick, the son of *Wingate*, a passionate old usurer, having been bound apprentice to an apothecary, elopes from his master; nay, abandons his master's daughter too, with whom he was in love, and accompanies a crew of strollers to *Bristol*, from whence he is sent up to *London*, in a waggon, like a fitch of bacon consigned to his father by a quaker with whom old *Wingate* corresponded.—The young man being questioned about his misconduct, replies to his father in scraps of plays, which the senior understands in the literal acceptation, and admits as an apology for his indiscretion. Then *Dick*, with the assistance of his master's man *Simon*, whom he had infected with the itch of acting, robs his father of a laced coat, which the old usurer had taken in pawn, and forms the resolution of running away with his master's daughter *Charlotte*, who is locked up, for what reason we know not; at the same time he resolves to visit his friends of the spouting-club, with which the second act opens.

This assembly is composed of *Dick*'s companions, including an *Irishman* and a *Scot*, who mouthe theatrical speeches with such noise and confusion, as alarms the watch; a battle ensues, and all the members of the club are taken prisoners, except

cept *Dick*, who escapes captivity by being knocked down. He forthwith provides himself with a lanthorn and ladder, which he applies to the window of *Charlotte's* apartment, and, in imitation of *Ranger*, carries off his mistress clandestinely, though he might have had her for the asking.

Scarce has he atchieved this adventure, when he is arrested for a debt he had contracted at *Bristol*, and carried to a spunging-houſe, where, after having writ to his master in the ſtile of *Othello*, he amuses himself in reheaſing with *Charlotte*. In this ſituation the young couple are viſited by their parents, and *Wingate* being provoked by the poetical repartees of his ſon, chafſiſes him with manual operation; but is at length reconciled to him on the apothecary's agreeing that the ſon ſhall take *Charlotte* in marriage, and old *Wingate* have the handling of her fortune; an accommodation which is promoted by *Dick's* pro- mifing to be a new man.

The reader will judge how far the author has adhered to probability, in making ſuch a lad, as the apprentice, ſuffer himſelf to be tamely cooped up in a waggon; talk to an incenſed father of *Wingate's* character in ſuch a ſtyle, upon ſuch an occaſion; enter his master's house by a ladder, when the door was open for his admission; divert himſelf and *Charlotte* by repeating plays in a ſprunging house, though deſtitute of ſubſiſtence, and threatened with being ſent to *Newgate*; and laſtly reform all of a ſudden, for what?—because he was to be rewarded with the poſſeſſion of *Charlotte*, who had already followed him to a jail, and ſeemed to admire him for that very extravagance which he now promises to lay aside.

With reſpect to the execution; we ſeldom find an uſurer of *Wingate's* iraſcibility; that ſpecies of mankind, conſiſts chiefly of cool, ſly, phlegmatic hypocrites, who having no inſlamatory paſſions themſelves, take the advaſage of the over-heated tempers of their neighbours.

The *Scot*, we apprehend, is miſrepreſented both in his foible and dialect, few or no north *Britons* are fired with the ambition of becoming actors; and certain we are, the *Caledonian* ſpouter, in the *Apprentice*, neither uſes the pronunciation nor the idioms of his country; for example, ‘What ‘doſt lier at mon?’—‘when I enacted in the Reege- ceede:’

* ceede : 'yesterneet,' 'neet,' 'impeediment,' 'leesp,' 'squeent,' 'leem'd,' 'sheen'd,' 'Mocbeeth,' &c. not but that this member is dismissed with great propriety to translate *Tacitus* or *Grotius*; for, it is a melancholly truth, that every idle *Scotchman* who cannot, or will not earn his bread by the employment in which he was brought up, commences author, and undertakes to translate books into a language of which he is entirely ignorant.

In our opinion, the author has succeeded but very indifferently in drawing the character of his own countryman, the *Hibernian*: His pronunciation indeed savours of the brogue; but his phraseology is, we conceive neither *English* nor *Irish*; his dialogue is extremely flat, and there is only one costive attempt, in the whole character, towards that peculiar solicism which is distinguished by the appellation of an *Irish bull*. But that the reader may judge for himself, we shall transcribe part of the scene in which he makes his appearance.

Irishman. Arrah, my dear, but what is the same epitaph now?

Dick. * Arrah, my dear cousin *Mackshane*, won't you put a remembrance upon me?—

Irishman. Ow! but is it mocking you are?—Look-ye, my dear, if you'd be taking me off—Don't you call it taking off?—By my shoul I'd be making you take yourself off.—What? If your being obstropolous, I would not matter you three skips of a flea.—

Dick. Nay, prithee, no offence—I hope we shall be brother-players.

Irishman. Ow! then we'd be very good friends; for you know two of a trade can never agree, my dear.

Scotchman. *Locke* is certainly reet in his chapter aboot innate ideas; for this mon is born without any at all—and the other mon yonder, I doot, is no great heed-piece.—

Dick. What do you intend to appear in?

Irishman. Othollo, my dear, let me alone; you'll see how I'll bodder 'em—Tho' by my shoul, myself does not know but I'd be frightened when every thing is in a *hub-lub*, and

* Stratagem.

Nº. I.

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nothing

nothing to be heard, but ‘*Throw him over*’, —— over with ‘*him*’ — ‘*off, off, off the stage*’ — ‘*music*’ — ‘*won’t y’ ha’ some orange-chips*’ — ‘*won’t y’ ha’ some non-pareills*. — ‘*Ow!* — but may be the dear craturs in the boxes will be *lucking* at my legs — ‘*Ow!* to be sure — the devil burn the *luck* they’ll give ‘em. —

Dick. I shall certainly laugh in the fellow’s face. —

Irishman. Ow! never mind it — let me alone, my dear — may-be I’d see a little round face from *Dublin* in the pit, may-be I would ; but then, won’t I be the first gentleman of my name that turn’d stage-player? — My cousins would rather see me starve like a gentleman with honour and reputation — myself does be ashamed when I think of it. —

Scotchman. Stay till you hear me give a specimen of elocution.

Dick. What, with that impediment, Sir?

Scotchman. Impeediment! what impeediment? I do not leesp — do I? — I do no squeent — I am well leem’d, am I not? —

Irishman. By my shoul, if you go to that, I am as well timber’d myself as any of them, and shall make a figure in genteel and top comedy. —

Scotchman. I’ll give you a speecimen of *Mockbeeth* —

Irishman. Make haste, then, and I’ll begin *Othollo*. —

Scotchman. — Is this a dagger that I see before me, &c.

Irishman. [collaring him.] Willian, be sure you prove my love a whore, &c.

On the whole, we think the character of *Simon* the most entertaining and best conducted part of the farce. — There is in the prologue and epilogue some humour and a good deal of pert vivacity ; though instead of being parts of the piece, according to the original practice of the drama, now unknown or unheeded, they, like all modern prologues and epilogues, are calculated to introduce the characters of the players that speak them.

ART. XI. *The ENGLISHMAN return'd from Paris. Being the sequel of the Englishman in Paris. A farce in two acts.*
By Samuel Foote, Esq; Pr. 15. Vaillant:

THE public is obliged to Mr. Foote for the entertainment, which his humour hath formerly afforded. We look upon this last to be equal, if not superior to his other productions. *Buck* returned from *Paris*, is a natural and striking picture of an *English* clown distorted into all the extravagance of affectation; who has resigned his principle, without acquiring any new idea, and despises the character and customs of his own country, without seeming to understand those of any other. *Crab*'s character is well coloured; but we apprehend, not so correctly designed. Is not his deportment too brutal, and his heart too humane? Does not he recede from his disposition, when he pays that compliment to the *Scotch* nation, which by the bye, is thrust in by the head and shoulders, and not easily understood? Is not the author too national in his sarcasms upon the *French*? Are not such reflections so many sacrifices made to the galleries, at the expence of politeness and common justice?—The *denouement* or catastrophe is extremely diverting, thought it is brought about in a very abrupt manner.—The reflections are, in general, just and pertinent, the dialogue spirited, and the incidents entertaining; tho' there is no intrigue, recognition, nor change of fortune in the conduct of the drama. As a specimen of the piece we have transcribed part of a scene in act 2.

Enter Servant.

Ser. Young squire *Racket*, and Sir *Toby Tallyhoe*, who call themselves your honor's old acquaintances.

Buck. Oh the brutes! By what accident cou'd they discover my arrival? My dear, dear lor, aid me to escape this embarras.

Racket and Tallyhoe without.

Hoic a boy, hoic a boy.

Buck. Let me dye if I do not believe the *Hottentots* have brought a whole hundred of hounds with them. But they say, forms keep fools at a distance, I'll receive 'em *en cérémonie*.

G 2

Enter

Enter Racket and Tallyhoe.

Tally. Hey boy, hoics my little *Buck*.

Buck. *Monsieur le Chevalier, votre très humble serviteur.*

Tally. Hey.

Buck. *Monsieur Racket, je suis charmé de vous voir.*

Rack. Anon, what!

Buck. *Ne m'entendez-vous : Don't you know French?*

Rack. Know French! No, nor you neither, I think. Sir *Toby*, foregad I believe the papistes ha' bewitch'd him in foreign parts.

Tally. Bewitch'd, and transformed him too. Let me perish, *Racket*, if I don't think he's like one of the folks we used to read of at school, in *Ovid's Metamorphis*; that they have turned him into a beast.

Rack. A beast! No, a bird you fool. Looke, Sir *Toby*, by the lord *Harry*, here are his wings.

Tally. Hey! ecod and so they are, ha, ha. I reckon, *Racket*, he came over with the Woodcocks.

Buck. *Voilà des véritables Anglois.* The rustic rude ruffians!

Rack. Let us see what the devil he has put upon his pole, Sir *Toby*.

Tally. Ay.

Buck. Do, dear savage, keep your distance.

Tally. Nay, fore *George*, we will have a scrutiny.

Rack. Ay, ay, a scrutiny.

Buck. *En grace, la jonquil*, my lor, protect me from these pyrates.

Ld. *J.* A little compassion I beg, gentlemen. Consider, Sir *Charles* is upon a visit to his bride.

Tally. Bride! Zounds, he's fitter for a band-box; *Racket*, hocks the heels.

Rack. I have 'em knight. Foregad he is the very reverse of a *Bantam* cock: his comb's on his feet, and his feathers on his head. Who have we got here! what are these three fellows; pastry-cooks? [Pointing to the servants who attend to dress him.

Enter Crab.

Crab. And is this one of your newly acquir'd accomplishments, letting your mistress languish for a — but you have company, I see.

Buck.

Buck. O, yes, I have been inexpressibly happy. These gentlemen are kind enough to treat me, upon my arrival, with what, I believe, they call in this country, a rout.— My dear lor, if you don't favour my flight. But see if the toads a'n't tumbling my toilet.

Ld. J. Now's your time, steal off; I'll cover your retreat.

Buck. Mac, let *La Jonquil* follow to resettle my *cheveux*.— *Je vous remercie mille, mille fois, mon cher my lor.*

Rack. Hola, Sir *Toby*, stole away!

Buck. O mon Dieu.

Tally. Poh, rot him, let him alone. He'll never do for our purpose. You must know we intended to kick up a riot, to night, at the play-house, and we wanted him of the party; but that fop wou'd swoon at the sight of a cudgel.

Ld. J. Pray, Sir, what is your cause of contention?

Tally. Cause of contention, hey, faith, I know nothing of the matter. *Racket*, what is it we are angry about?

Rack. Angry about! Why you know we are to demolish the dancers.

Tally. True, true, I had forgot. Will you make one?

Ld. J. I beg to be excused.

Rack. May hap you are a friend to the *French*.

Ld. J. Not I, indeed, Sir. But if the occasion will permit me a pun, tho' I am far from being a well-wisher to their arms, I have no objection to the being entertained by their legs.

Tally. Ay! why then if you'll come to night, you'll split your sides with laughing, for I'll be rot if we don't make them caper higher, and run faster than ever they have done since the battle of *Blenheim*. Come along, *Racket*. [Exit.

ART. XII. *The UNIVERSAL VISITER: Or, Monthly Memorialist.* For January 1756. Pr. 6d. Gardner.

THIS is a periodical pamphlet proposed to be continued monthly; it consists of several loose pieces in prose and verse, thrown together in the manner of a magazine; from which it differs in having fewer subjects, less variety, and half

a sheet more of paper. In the daily *Advertiser* of the 7th of February, it is thus recommended by the renowned Mr. orator *Henley*, ‘ A letter acknowledged from one of the best historical and ingenious writers, Mr. *Rolt*, and my recommendation of his *Universal Visitor* : or, *Monthly Memorialist* ; its beauties.’ We dare say every body will pay a proper deference to such a forceable recommendation : however, that the *Visitor* is not the child of one father, but the offspring of a little community, the members whereof generously club their wits for public entertainment, is discovered in the introduction of it, where *the undertakers* inform us that, ‘ as they have had the honour of a favourable reception separately ; they cannot despair of the same success when their endeavours are united.’ Their title to the encouragement of the public will best appear from a specimen of their performance ; wherefore we shall extract a letter brought from the shades, by an intelligence raised purposely for the use of the *Visitor*, of whose damnation we fear this infernal correspondence is an omen. The pretty pertness of the style of this letter ; the vein of humour that runs through it, and the strength of the antitheses wherewith it is interspersed, speak it the work of an amazing genius.

Thaïs of Corinth, to Mrs. T— C— P— at Jamaica.
By favour of Mr. Bencraft.

‘ My dear, Bravo ! you have out-done not only the terrestrial world, but, the infernal world. You have been very particular, and you have been very universal. Vice is admirable in itself, but an apologist for vice, oh !—encore ! encore !—you will be amazed to hear me SPOUT French, but I assure you it is the language of *Tartarus*. You have got into a hot climate ; it will facilitate your matriculation. In vain will it be for me to brag of my *Corinthian* brass, you have *Englified* it out of countenance. We are all ready. Good bye.’ *et bise au revoir* THAIS.

• P. S. Cleopatra, Helen, and self, desire our best respects
• to miss A—, lady R—, and all our good friends in Covent-
• Garden.'

A little lower we are presented with the following six lines, said to be spoken extempore over a cup of nectar by *Orpheus*, as he drank to the health of Dr. *Boyce*, to whom they are meant as a compliment.

Orpheus, with Jason, won the golden fleece,
It is allow'd:—so much for tuneful Greece.
Corelli SOUNDED SENSE in ev'ry line;
Italia, we acknowledge him divine:
You justly claim'd the laureat wreath till now:
But, learn, there is an ENGLISHMAN!—and bow.

Had *Orpheus* never written better, he certainly should have been damned with his works.

The following bagatelles we present for their curiosity; and readily allow them to be the compositions of a graduate in the university of Nonsense; but as the editors of the *Visiter* have been pleased to acknowledge, in some measure, their obligations to this gentleman; they ought fairly to own, that many other pieces in this collection owe their birth to him; whoever reads the verses to the hon. Mrs. *Spencer*, in the 41st page, and peroration in the 44th, will, without hesitating, admit that none, but a person who had made a considerable progress in that revered university, could write so profoundly.

BAGATELLES.

By Charles Conundrum, Esq; a graduate of the university of Nonsense.

Ride, si sapis. —— MART.

A notable piece of logic; in which, among other things, are determined the *longitude*, and *perpetual motion*; with a view to the art of *flying*.

‘ It is agreed, that whatsoever *may*,
‘ That likewise *can*: for *can* doth *may* obey:
‘ But who both *may*, and *can*, is more than man;
‘ For *can* *MAY* *MAY*; but *MAY* *can* never *can*! ’

PERORATION.

‘ Variety can deck th’ historic page;
‘ And novelty may lend her youth to age:

‘ Music’s *Orphean* voice its aid may give,
 ‘ And charm the painter’s labours till they live :
 ‘ Philosophy may look with sober eye ;
 ‘ While mirth, in contrast, shakes with laughter by :
 ‘ With *Ceres*, *Flora* too may crown the hours,
 ‘ And deck the useful reaper’s hook with flow’rs.
 ‘ Oh ! if all these our humble toil may join,
 ‘ *Britain*, with transport, we could wish them thine.’

We ought not to dismiss this piece without observing that, *the secular ode on the jubilee at Pembroke college, Cambridge, 1743*, seems to be a work of genius, but executed in a loose rambling manner. The following stanza is a pretty imitation of *Spencer*.

‘ But chiefly thou, *Dan Spencer*, peerless bard,
 ‘ Sith in these pleasaunt groves you ’gan devise,
 ‘ Of red-cross knight, and virtue’s high reward,
 ‘ And here first plann’d thy works of vast emprise,
 ‘ Descend ! nor thy inferior sons despise.
 ‘ Chaunting her praises on this festal day,
 ‘ Who taught us, where the road to honour lies,
 ‘ Her steps still marking out the arduous way :
 ‘ Blest is the theme I ween, and blessed be the lay.’

In the song entitled the *Morning*, said to be written by a lady, and set to music by Mr. *Howard*, there is something pictur-esque, and a pleasing assemblage of images.

ART. XIII. *A third LETTER to the people of England, on liberty, taxes, and the application of the public money.* Pr. 1s. Scott.

THIS is a child of the same father that produced the former two,—its complexion virulent, and its disposition fretful and untoward ;—here we are told that the nation is ruined and undone by debts and taxes, incurred to support the interest of *Hanover* ;—that the *Germans* are inhuman and rapacious ; the *Russians*, beasts of prey ; and the poor *English*, innocent lambs, on the brink of being devoured by those blood thirsty brutes

brutes in conjunction ;—that the ministry is a knot of knaves and fools, the —— infatiable, and the nation impoverished,

Perhaps there may be some truth in what this monitor advances ;—indeed all the truths in his letters are hackney'd truths ; and he, and such as he, have made them so.—There was once a lunatic confined to his chamber in a certain paved court, not a mile from *Soho-Square*, and being deprived of the power to do mischief with his hands, he, one night, made shift to throw up the sash and call fire ! fire ! with great vociferation ; the neighbours, terrified at this dreadful exclamation, ran into the street, half naked, crying, where ! where ! and the mad-man replied, ‘in my brain.’ This alarm he afterwards repeated so often, that it lost its effect. And, at last, when a house in the neighbourhood really took fire, and the people gave notice of the accident, the inhabitants of the court believed it was one of the lunatic’s conceits, and lay still in their beds until they had almost perished in the flames.—The author of this letter is not, cannot be supposed to interest himself so warmly in the cause of the nation as he pretends to do. His production is not the language of sincerity and true patriotism, but the raving of spleen and disappointment. He is not the real person he represents, but *a poor player, who struts and frets his hour upon the stage, and then is heard no more.* He either does not understand his subject, or he purposely makes absurd inferences and false calculations ; he affirms that the reduction of interest from seven to three *per cent.* is one cause of the misery of the *English* people ; whereas, in fact, it is the consequence of their wealth and commerce. He alledges that nearly two parts in three of every man’s labour and substance, are consumed in taxes ; and that therefore the people of *England* are miserable drudges, beggars, and slaves. We have not leisure to refute those hardy assertions, but shall only observe, that an industrious tradesman, who maintains his family in affluence, and even saves money by his labour ; when he reads this allegation, and appeals to his own senses, will be apt to reject every assertion in the performance as equally untrue. Weak-headed writers often betray their subjects by attempting to prove too much. This has been the misfortune of many earned

learned divines: it may be the case with the letter-writer, if he has any other design than that of attracting the regard of the ministry, even there he may be still disappointed. We remember to have seen an old sybil, that used to sweep the passage into the *Park*, she was wont to raise her spirits with a cordial, and then curse the higher powers in public. She raised contributions of ha'pence with great success from the transient individuals of a certain party: and laid her account with being maintained at the public expence, should she ever deserve the regard of justice. For some time she proceeded in this strain without having the good fortune to be noticed, till at last growing outrageous, in consequence of being overlooked, she was conveyed before a magistrate, who committed her to *Bridewell*, where she was severely scourged and kept to short commons and hard labour, until she had sweated out all her regard for the pope and pretender.—Had she been a more dignified character, perhaps her ears might have been nailed to the pillory.

ART. XIV. *La nuit et moment, ou les matines de Cythere.*

DIALOGUE*.

Hæc legitæ, austeri, crimen amoris abest.

Night and opportunity, or the mattins of Venus, a Dialogue,
Pr. 2s. 6d Imported by Nourse and Vaillant.

THE supposed author of this performance, has acquired some reputation in the world for the elegance and purity of his style, the warmth of his colouring, and the tenderness of his expression. But, he ought surely to incur the detestation of society, as well as the correction of the civil magistrate for prostituting these talents to the infamous purpose of debauching the human mind. A common pimp, who procures for the sensuality of individuals, is an harmless animal, when compared to such a dangerous bawd who sets up for corrupting the chastity of whole nations, and insinuates himself into the closets of the most virtuous and retired. Whatever profit such writings may yield to himself, and whatever pleasure they may afford to his youthful, giddy and inconsiderate readers, the wildest libertine will upon recollection

* Note, It is thought to be written by the celebrated Mons. Creb—n the younger.

hold him in contempt, and despise the pandar who thus ministers to his loose desires.

The dialogue is so inflammatory and obscene, that we wish it was in our power to shroud it with the veil of oblivion, tho' were we to criticise it as a composition, we should declare it a very unequal performance, languishing frequently in whole pages of dry drawling narrations, and remarks equally unentertaining and unsuitable to the situation and interest of the scene which the author means to describe.

ART. XV. *La Pucelle d'Orleans.* The Maid of Orleans, a Poem, Pr. 2s. Imported by Vaillant.

WE are given to understand, in the preface of this poem, that it is the work of a celebrated author; and that it remained thirty years in the custody of the editor. Who this celebrated poet is, he seems to declare by a print of *M. de Voltaire's* head in the title-page.

We can perceive no resemblance in style or manner between any acknowledged work of that author, and this *Pucelle d'Orleans*, which is a burlesque upon *Chapelain's* poem on the same subject; and, in our opinion, executed with great humour and profanity.—The versification is rough, rambling, and unequal; tho' that inequality seems to be the effect of carelessness, rather than of incapacity; for, there are some fine, spirited descriptions scattered through the poem. It is divided into fifteen books, the first of which is intituled, *The honourable amours of Charles VII. and Agnes Sorel; the siege of Orleans by the English; the apparition of St. Denis, &c. &c. &c.* In the second book, *Joan armed by St. Denis, repairs to Charles VII. at Tours; an account of what she did by the way.* Book III. contains, *A description of the palace of Folly—Battle in the road to Orleans—Agnes puts on the armour of Joan, and goes in quest of her lover; she is taken by the English, and her modesty is much mortified.* Book IV. *Joan and Dunois engage the English; their adventure in the castle of Conculix.* Book V. *The cordelier Gresbourdon, who attempted to ravish Joan, is in hell, and relates his adventure to the devils.* Book VI. *The adventure of Agnes and Monroe; the temple of Fame; the adventure of Dorothea.* Book VII. *in what manner Dunois saved Dorothea,*

Dorothea, who was condemn'd to death by the inquisition. Book viii. Agnes Sorel pursued by the chaplain of John Chandos ; the vexation of her lover ; what befalls her in a convent. Book ix. the English ravish the nuns of the convent ; battle between St. George for England, and St. Denis for France. Book x. Monrose slays the chaplain—Charles retrieves Agnes, who concealed herself with Monrose in the castle of Cutendre. Book xi. they leave Cutendre's castle—Battle between the maid and John Chandos ; strange condition of the combat, to which the maid submits ; a vision and miracle that saves Joan's virginity. Book xii. as how John Chandos wanted to be familiar with the devout Dorothy ; Trimouille and Chandos engage in single combat ; the proud Chandos is vanquished by Dunois. Book xiii. A great feast at the town-house of Orleans ; Charles attacks the English—Account of what happens to the fair Agnes, and her fellow-travellers. Book xiv. As how Joan was exposed to a strange temptation, and as how Agnes and Dorothy were imprisoned in the castle of Conculix, &c. Book xv. The wife of the president Louvet grows madly fond of Sir Talbot, and introduces him into Orleans—The king's danger—The punishment of Conculix.

ART. XVI. *L'empire des Passions, ou Memoires de Mr. de GERSAN. The Empire of the Passions, or the Memoirs of Mons. GERSAN.* Pr. 2 s. par M. Perin.

Trabit sua quemque voluptas.

Londres, chez Jean Nourse, Libraire.

THIS romance is like a play performed by a strolling company, in which there is a great deal of tinsel and frippery without any taste, much declamation and no nature ; a variety of parts acted by the same player, with no variation in his manner, and very little difference in his dress. It moves no passion but contempt, because it is not written from the heart, but from the imagination ; the characters are not copied from life, but drawn from a crude fancy, poorly furnished from antiquated novels.—Monsieur de Gersan is a galant, whom no lady can resist ; the effect of his appearance among the fair sex, is as instantaneous as that of the gorgon's head ;

head ; with this difference, that he softened, whereas the gorgon hardened the beholders.— Monsieur *de Gersan*, with all his accomplishments, is an ungrateful rascal, who forsakes a lady to whom he owed the highest obligations ; and debauches a shopkeeper's daughter, by means of an informal marriage, which he intended to disclaim, after he should be cloyed with possession.— He forfeits his character and commission, by his want of principle and discretion ; repairs to *Madrid*, where he is hospitably entertained in a *Spanish* nobleman's family, and contracts an intimacy with the young count, who communicates to him in confidence, the story of a private marriage which he had contracted with an *Abigail* in *Malta*. This includes an account of his being taken with his fair spouse, and enslaved by the *Turks* ; an humble imitation of those adventures, which so often occur in *Spanish* romances.

Monsieur *de Gersan* employs the whole artillery of his qualifications upon the heart of his friend's cousin, whom he carries off from a convent, ruins and deserts, after her father had died of grief at her elopement : this is the return he makes for the hospitality with which he had been entertained by her relations.— He afterwards breaks his mother's heart, quarrels with his father, travels to *Naples*, where he is p--x--d by the shopkeeper's daughter whom he had formerly married, kills an *Italian* Count in a duel, fights and disarms his brother at *Venice*, returns to *Paris* and succeeds to his father's fortune, rescues a damsel from a convent, crosses the sea to *England*, sees by accident the lady whom he first abandoned, and whom he never seems to have remember'd till this accidental meeting.— She dies, and leaves him her sole heir, because he deserved such favour at her hands ; then he returns to *France*, and marries a young lady, whose heart he had captivated before.

In our opinion, there can be nothing interesting in such a worthless character ; nor is there any variety, invention, spirited description, or striking incident in the whole performance ; and the sole merit it can have in the eyes of any reader is a dash of obscenity, with which all the *French* authors of this class take care to season their productions.

ART. XVII. *Performances in Painting and Sculpture now in hand, or lately finished.*

1. **A**N allegorical picture by Mr. *Hamilton*, for his Grace the Duke of *Bedford*.—The composition is allegorical, and exhibits the education of a young lady, whose character and attitude are suited to her years. She is presented by her mother to *Minerva*; behind her are the sister-arts, Painting and Music; on the other side appear the three Graces differently employed; one of them is remarkably elegant, and the dress finely imagined; the draperies are in general easy, and the folds extremely natural.

2. *Drawings for three different prints by Mr. Strange.*—This gentleman's merit as a drawer and engraver, is so universally known and acknowledged, that we have no occasion to compose his eulogium, tho' we will venture to recommend the three drawings he has lately finished, as a most agreeable entertainment to every person of taste and sensibility. Two of these pieces are taken from celebrated pictures of *Pietro de Cortona*, preserved in the *Hotel de Tholouse* in *Paris*; and the third from a famous painting of *Salvator Rosa*. The first represents *Julius Caesar* repudiating his wife *Pompeia*, who is represented as quitting the place with all the fury of a slighted woman; there is besides anger, a kind of dignified disdain expressed in her countenance, which seems to be the effect of conscious innocence: *Caesar* is exhibited in the attitude of receiving *Calphurnia* in her room. The dignity of his character, the elegance of his figure, and the very features of his countenance, delineated in antique gems, busts, and coins, are wonderfully preserved. *Calphurnia* discovers all the mildness of her sex, contrasted with the spirit of *Pompeia*. The decorations are magnificent, and described with great propriety. The scene lies before the portico of a superb palace; and on the other side a temple of *Grecian* architecture, appears on the background, together with a groupe of *Roman* soldiers, with military ensigns displayed.—The subject of the second piece is the finding of *Romulus* and *Remus*. A shepherd presents one of the infants to his wife, who receives it with all the eagerness of benevolence, at the door of a cottage; while a little boy holds

up

up his hands in a transport of childish curiosity, as if wishing to handle the prize: the daughter, within the cottage, eyes the scene with a look of meekness and satisfaction: a pigeon fondly flutters on a corner of the roof; and the back-ground exhibits a charming pastoral landscape, on which we see at a distance the wolf suckling the other twin. Every figure in this performance is beautiful, benign, and expressive, and contributes to dispose the mind to peace, benevolence, and satisfaction.— The third piece from *Salvator Rosa*, exhibits *Belisarius* in his adversity, and discovers a happiness of imagination, and strength of expression, peculiar to that inimitable artist. Every particular of the scene betokens decay; we see fragments of sculpture and architecture strewed on the ground; a pile of buildings seems to nod and totter; an old tree rears its blasted top to heaven; and *Belisarius* stands, amidst the ruins, a noble monument of greatness and misfortune; while a groupe of soldiers eye him from a corner, with looks of sorrow and surprise, in which are mingled a reverence and awe, that restrains them from intruding upon the privacy of their old general. His shattered armour denotes his military character; his attitude is finely imagined; his figure extremely elegant, notwithstanding his scanty drapery and matted beard; his aspect expressive of fortitude and feeling; and his importance such as fills the whole scene without a rival: a circumstance in which this composition excels that of *Vandyke* on the same subject, for there the soldier first attracts the eye, and eclipses his blind general. The accurate elegance, and delicacy of the drawing, are almost inconceivable; and we cannot help congratulating our country, on having produced such an artist as Mr. *Strange*, with whom very few engravers in *Europe* can come in competition.

3. *An Hercules* by Mr. *Riesbach*.—With regard to the *Hercules* by Mr. *Riesbach*, though the publick has in general had an opportunity of being acquainted with the merits of that performance, we risque nothing in saying, it is certainly one of the finest figures that has ever been exhibited in this country. The attitude, tho' quite different from that of the *Farnese*, is no less easy and natural; perhaps it is not quite so muscular as the ancient statue, but the parts are

are nevertheless conspicuous, and judiciously represented. And a groupe of marble, representing *Diana* and *Endymion*. — The artist has remarkably distinguish'd himself in the character of the latter, who is fast asleep: the posture of the figure is easy, and every way corresponding to the state he is in. The *Diana* is no less beautiful; her attitude is graceful, and produces an agreeable contrast with the other. There is great propriety in the peculiar attributes; gentle *Cupids* are differently occupied, and the shepherd sufficiently characterized by his rural implements.

☞ The ARTICLES omitted in this Number will be taken notice of in the next.



TO THE PUBLIC.

THE candor and indulgence of the Public, will, we hope, excuse any little defects that may appear in the disposition of the articles that compose this first Essay; as we do not pretend to be altogether perfect as yet, in the mechanical part of our undertaking; and have been more studious to cater variety for our guests, than to arrange the dishes of the entertainment.

If we have in this Specimen commended too lavishly, or condemned too severely; if we have omitted beauties, and exaggerated blemishes; if we have afforded any reason to doubt our taste or integrity; we profess ourselves open to conviction and reproof; and should any person take the trouble to demonstrate our errors and misconduct, we will endeavour to improve by his censure, and kiss the rod of correction with great humility.

Far from thinking ourselves infallible in the art of criticism, we shall thankfully acknowledge any hints or assistance we may receive from the learned and ingenious of every denomination. We request the favour of *their* remarks; and, in a particular manner, address ourselves to the GENTLEMEN OF THE TWO UNIVERSITIES, for whom we profess the most profound veneration, and with whom we shall be proud to cultivate an occasional correspondence.

☞ Letters directed to our Publisher, R. BALDWIN, &c. will be received with due regard.